

A

HEBREW

CHRESTOMATHY.

DESIGNED AS AN INTRODUCTION TO A COURSE OF

HEBREW STUDY.

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Andover.

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PREFACE.

CHRESTOMATHIES in Latin and Greek, have long been employed for the instruction of youth, in most of the countries of Europe. The utility of them is so evident, that the practice of employing them, in our country, has recently extended to all the modern languages, which are studied among us to any considerable extent. The French, the Italian, the German, and the Spanish, all have their respective Chrestomathies; and this, to the great convenience of learner and teacher.

On the continent of Europe, however, where Chrestomathies, in most languages that are studied, are almost universally employed, there has been some diversity of opinion among the learned, about the expediency of employing Chrestomathies in the Hebrew language. The late J. G. Eichhorn of Göttingen, so well known to the literary world, in his *Bibliothek*, (a long continued and very able work, made up of learned reviews, essays, etc.), was accustomed to speak with much disregard of Hebrew Chrestomathies, and to protest against them. Others have done the same thing. But the reason of this is evident; and it must be acknowledged, also, that it was sufficient. Of all the Hebrew Chrestomathies which I have yet examined, (and I have seen most of them which have acquired any considerable name), none have been conducted on a plan, which affords substantial aid to the learner. Most of them have been almost a mere reprint of select parts of the Bible; and often times, of some of the most difficult parts of all the Scriptures, merely because the *rhetorical* qualities of the pieces selected were very striking. Against such Chrestomathies Eichhorn might well protest; for why should not the student at once purchase his Hebrew Bible, and study in that the lessons printed in his Chrestomathy, rather than purchase another book which offered him nothing more than a part of the simple text of his Bible?

A few Chrestomathies have contained notes, mostly of a kind which have respect to higher or lower criticism; but very few offer any considerable assistance in respect to grammatical analysis. Of course, books of this class have never satisfied the wants of beginners, and therefore they have soon fallen into neglect.

So far as my knowledge of Hebrew Chrestomathies extends, none have yet been published, which are like the present in regard to the specific object to be attained. Experiment only could determine, whether a *Hebrew* Chrestomathy, more fully adapted to the wants of

beginners than has been usual, would not find as good encouragement, and be of as much utility, as a Latin or Greek one. This experiment has now been made, and the result leaves no room for doubt. More has been effected, than my most sanguine expectations anticipated.

That which is done *viva voce* in the lecture-room, and addressed to the ear of Hebrew students, on the continent of Europe, it is my aim to exhibit here to the eye of our students, on printed pages. The author of this small volume, while he cherishes the highest regard for the profound and extensive erudition of many scholars and teachers in the old world, still professes himself unable to see how a beginner in Hebrew, who receives *oral* instruction *ex cathedra*, (and writes down as well as he can, which at the best must be very badly at first, what is dictated to him, phrase by phrase, or word by word, and then cons over what he has written), can be more profited, than to have the same instruction, of which he has made but an imperfect copy in his notes, *fully* exhibited in a well printed book, and so arranged, that recurrence to it is, at all times, easy and without the danger of mistake. With all his deference to the great masters of teaching in Europe, he cannot persuade himself, that in this point they are not mistaken, at least, with regard to the *elementary* part of linguistic study; and above all, in regard to such a language as the Hebrew, the writing down of which is so difficult for the unpractised beginner. No wonder that so few in Europe ever pursue the study of the Hebrew to any great length, while the process of acquiring it is made so tedious; and while (it may be added) their studies are conducted on a plan, which makes the learner rather a *passive recipient* than an *active agent*. The human mind, from its very nature, cannot long follow such a course of study with much satisfaction.

In regard to the selection of pieces for this Chrestomathy, it has been my design to choose those which are easy, and, in some respect or other, of special interest; and which may therefore serve at once to excite the student and to instruct him. If any one should suggest, that there are other pieces in the Old Testament of equal or of superior interest, and which ought to have been preferred, I shall not dispute the point with him; for in a book, which is *all* divine, and of such a compass as the Old Testament, it would be strange if some thirty chapters should comprise all that is striking, and useful, and beautiful. It were easy to make out many more volumes of Chrestomathy, like the present, and yet to leave much behind, which one must pronounce very excellent. My plan has been, to take that which might serve to aid and to instruct the beginner; which is easy, and yet inviting; and in following this plan, I have, of course, omitted most of the awfully sublime parts of the Old Testament, nearly all of which are replete with exegetical and grammatical difficulties. How incongruous it would be, in a selection of such pieces as the present, to be guided only by rhetorical taste, and to make out a book merely containing "the beauties of the Bible," no considerate person will fail to perceive.

I have extended the selection so far, as may serve the purposes of an introduction to the regular, *exegetical* study of the Hebrew. My views of the importance of accurate, grammatical analysis, are sufficiently explained in the notes appended to this volume. In estimating the present work, I must beg the reader to remember, that my *principal* design is, to aid the student in the *grammatical* study of the Hebrew. All else besides this, is added for the sake of smoothing the way, and making it more attractive. No student of any understanding, can long content himself with the mere study of words, forms, and syntactical constructions; he must understand, in some good degree, the meaning of what he reads, in order to take any pleasure in it. Recognizing this principle of our nature, I have all along, from the very outset, added such brief exegetical remarks as may assist the beginner, and make his progress more agreeable to him. As the Notes advance, they become (as is proper) more exegetical, and less grammatical. But no grammatical difficulty whatever is wittingly passed over, without an attempt at explanation. The exegetical remarks are, for the most part, very brief; but, I would fain hope, such as are better adapted to beginners, than if they were more formal. What is sometimes given in a single sentence, has cost me hours of study. But the parade of learning would ill become a book of this kind; and I would rather hazard the imputation of having written too briefly, than of having made out a great book, which the learner could neither relish nor understand. A case like the present I take to be one, in regard to which it may be truly said, *μῆγα βιβλίον μίγα κακόν*.

Some of the investigations, which led to remarks made at the close of various pieces in this selection, have cost time and effort which critical students, and probably such only, will know well how to estimate. If these remarks should prove to be useful to the learner, either in the way of instruction or of excitement to further investigation, it will be more than a compensation for all the labour bestowed on them.

The reader who takes the pains to compare the present edition with the former one, will perceive that some changes have been made. The *Praxis*, which constituted Part I. in the first edition, I have now thrown into an *Appendix* at the close. What was Part II. in the former edition, is now made Part I. Nor is this the only change in it. Students complained, somewhat generally, that this part was too difficult for them; and that they found the selections from the historical books more easy to read, than the *hundred* select sentences. This, no doubt, was true; and the reason is, not the difficulty of the sentences in themselves considered, but the extent and variety of the vocabulary or circle of words which they comprise. On this account, I have thrown out the last *eighty* of the *select sentences*, and have retained only the first twenty, all of which are very simple and easy.

In lieu of the sentences now excluded, I have added *forty* short phrases; as short as they possibly could be, and yet make some intel-

ligible sense. The design of them is simply to lead the student through the study of the verbs, regular and irregular. Of course, he ought not to extend his lessons beyond the limits, in which he can render himself master of the respective forms and conjugations of the verbs. At any rate, in *reviewing* these short sentences, he should prescribe to himself this rule of study. The object of the first forty sentences is purely *grammatical*; and as they are, in their nature, only fragments of sentences, I have omitted the usual *Sôph Pâsûq* (:), which, like our period, is commonly placed by the Hebrews at the end of a sentence. The insertion of this pause-mark or period begins with No. 41, Part I.; with which, also, begins the first selection of *biblical* sentences.

I would solicit the attention of the teacher and learner, to the Appendix with the Notes which it contains, at an *early* stage of the student's progress. A neglect to pursue the course there recommended, will necessarily hinder the real progress of the learner. *Facit bene, quâ facit scienter.*

In order to complete a Hebrew page (p. 61), I have added to the present edition a parable from Ezek. 17: 1—10. It were easy to add more; but it is inexpedient, at present, to make the book any larger.

One mistake has occurred in printing the book, which needs some explanation, and which the student can easily remedy. As the Hebrew text now stands, it is divided into *two parts* merely. After the Hebrew was struck off, and the printing of the Notes was begun, it seemed to me more natural and easy, to divide the Hebrew text into *four parts*; Part I. comprising the *sixty short sentences*; II. the selections from Hebrew *prose*; III. from *poetry*; IV. from the *parables*. The convenience of this, is apparent; and if the student will spend a few minutes, in altering with his pen the running titles on the head of the page, from p. 40 onward, the whole will be conformed to the arrangement in the Notes.

In regard to the *price* of the present volume, it seems proper to say a word. The expense of publishing books of criticism on the Hebrew language, and of printing Hebrew, is a thing that is yet but very imperfectly understood, in our country. That the public may be enabled to make some proper estimate of it, and so to judge, on good grounds, whether the price of books like the present is put too high, it is proper to state, that the labour of correcting a printed sheet of Hebrew, with the accents, is at least *twenty five* times as much as that of correcting English printed with a type of the like size; and that the labour of the printer in setting up and correcting such a sheet, is at least *six* times as much as that of executing a sheet in English. Then the labour of the original writing or composition, where so many Hebrew words are to be written as occur in the notes to this volume, is, at least, *four* times as much as that of composing a like quantity in mere English. Besides all this, no sheet is contained in the present volume, which has not, in the printing, gone through at least *four* several corrections or revisals, besides the corrections of the

printers. Let those who know how to estimate the severity of such labour, judge, in view of these facts, whether the present book and others of a similar character, can reasonably be asked for at a lower price than that at which they are actually sold.

It would be improper for me to conclude this preface, without making known to the reader, that if he shall find a good degree of accuracy in the present edition, (which I hope and trust will be the case), he must attribute no small part of this to the diligence and accuracy of Mr. Joshua Seixas in respect to the Hebrew text, and of Mr. Elias Riggs (a member of the present Senior Class here), in respect to both the Hebrew and the Notes. The former gentleman, the son of a Jewish Rabbi, possesses a knowledge of the Hebrew which is nearly *vernacular*; and he has, with the greatest kindness and assiduity, spent much time and pains on the correction of the sheets sent to him: the latter is laying a foundation broad and deep, in respect to the oriental languages generally, which promises a superstructure of more than ordinary magnitude. To both I tender my sincere and hearty thanks.

As no pains have been spared in the printing or preparation of this edition of the present work, I indulge the hope, that the student will find some improvement in regard to both matter and manner. The ink which has been used, is the best that can be found in our country; the press and the workmen have been as good as could be found among us. As to the additions, they are small, but not few. Not a page has escaped alterations; many of which, however, are too minute to be noticed by the student. I have verified anew every reference in the book, either to the Bible or the Hebrew Grammar; and adapted them all to the last edition of the Grammar. I have felt myself under obligation to the public, to do all in my power to make the work as complete as I can; and having faithfully endeavored to discharge this obligation, and knowing that the printers and publishers have as faithfully endeavored to do their duty; I commit the whole to the public, beseeching the great Author of the Scriptures to bless this and every attempt made to promote the knowledge of his Holy Word.

M. STUART.

Andover Theol. Seminary,
July, 1832.

PART I.

EASY SENTENCES FOR BEGINNERS.

1. מִשַּׁל יְהוָה
2. תִּשְׁמְרוּ בְרִיתִי
3. שָׁקט אָנִי
4. יִשְׁלַט בָּכֶם
5. יִגְדֹּל יְהוָה
6. קִטְנֹתִי אָנִי מְאֹד
7. פִּלְטוּ אֲבִיוֹן
8. זָכֹר בְּרִית עוֹלָם
9. אֲנֹכִי מְלַמֵּד אֶתְכֶם
10. דִּבֶּר אֵל יִשְׂרָאֵל
11. יוֹם בָּאֲשֶׁר נִלְכַּד הָאִישׁ
12. אֶפְקֹד אֶת־בֵּית יִשְׂרָאֵל
13. תִּפְתָּח זֹאת לְדוֹר וָדוֹר
14. עֲזְבוּ תוֹרַת יְהוָה
15. לֹא יִחַרַף לִבִּי
16. חֲשֹׁךְ אֹר וַתִּחְשֹׁךְ הָאָרֶץ
17. אֵל יִתְחַשֶּׁה קוֹלָהּ
18. אֶתָּה תִּבְחַר וְלֹא אָנִי

19. קָרְבוּ צְדִיקִים
20. לֹא יִשְׁכַּח יְהוָה בְּרִיתוֹ
21. לֹא יִאָּזֵן לְקוֹלִי
22. יִאֲבֹדוּ הַרְשָׁעִים
23. יִיָּרֵד יְהוָה צְבָאוֹת
24. יִיבֹשׂ חֲצִיר יִבֹּשׂ יְאֹר
25. הִינִיקָה בָּנִים טָרָה
26. הִנִּיחוּ צִדְקָה לְאֶרֶץ
27. וַיִּדָּר נָדָר
28. וַיִּזְלוּ הַנִּחְלִים
29. וְהוּא מִתְגַּלֵּל בְּדָמוֹ
30. וַיִּיחַם לוֹ
31. וְלֹא יֵעָז הַרְשָׁע
32. שׁוֹבָה יִשְׂרָאֵל עַד יְהוָה
33. יַחֲוֹס עַל דָּלִים
34. רִיבּוֹ אֶלְמָנָה
35. וַיִּפְלֵא הַגָּשָׁם
36. קָנָה חֲכָמָה קָנָה בִּינָה
37. כָּרַחֲתִי אֶתּוֹ בְּרִית
38. אוֹדָה יְהוָה
39. הִפָּה אֶפְרַיִם
40. וַיִּבֹא אֹתָם אֶל הָאֶרֶץ

41. אֱלֹהִים שׁוֹפֵט צְדִיק;
42. אֶת־הָרָשָׁע יִשְׁפֹּט הָאֱלֹהִים;
43. כָּל־אֲמֶרֶת אֱלֹהִים צְרוּפָה;
44. דְּבַר אֱלֹהֵינוּ יָקוּם לְעוֹלָם;
45. בְּלִבִּי צַפְנֹתִי אִמְרָתְךָ;
46. מִדְּבָרְךָ פָּחוֹד לִבִּי;
47. אֶתְקַוֶּטֶה אֲשֶׁר אִמְרָתְךָ לֹא שָׁמְרוּ;
48. לֹא תוֹסֵפוּ עַל הַדְּבַר אֲשֶׁר אֲנִכִּי מִצִּוֶּה אֶתְכֶם;
49. חוֹשֶׁךְ אֲמָרְיוֹ יוֹדֵעַ דָּעַת;
50. וְהִיטָה לִיהוָה הַמְּלוֹכָה;
51. יִרְאֵת יְהוָה רֵאשִׁית דָּעַת;
52. כְּסִילִים יִשְׁנְאוּ־דָעַת;
53. לֵב נָבוֹן יִקְנֶה־דָעַת;
54. יְהוָה יוֹדֵעַ מַחְשְׁבוֹת אָדָם כִּי הֵמָּה הִבֵּל;
55. תִּחְלַת חֲכָמָה יִרְאֵת יְהוָה וְדָעַת קְדָשִׁים בִּינָה;
56. בָּרֵב חֲכָמָה רַב־כֶּעֶס וַיּוֹסִיף דָּעַת יוֹסִיף מִכְּאוֹב;
57. אֵיֶהב מוֹסֵר אֵיֶהב דָּעַת וְשׁוֹנֵא תוֹכַחַת בָּעֵר;
58. לִיהוָה הַמְּלוֹכָה וּמוֹשֵׁל בְּגוֹיִם;
59. מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמֶּשֶׁלֶתְךָ בְּכָל־דָּוָר;
60. יְהוָה בְּשָׁמַיִם הִכִּין כִּסְאוֹ וּמַלְכוּתוֹ בַּכָּל מַשְׁלָה;

PART II.

SELECT PORTIONS OF THE HEBREW SCRIPTURES, IN PROSE AND POETRY.

I. *The original creation of the heavens and the earth, and the primitive state of the latter ; Gen. I. 1, 2.*

בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ : 1
וְהָאָרֶץ הָיְתָה תֹהוֹ וָבֹהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ 2
אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם :

II. *The work of the first day ; Gen. I. 3—5.*

וַיֹּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי־אוֹר : וַיֵּרָא אֱלֹהִים 3 4
אֶת־הָאוֹר כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין הָאוֹר וּבֵין
הַחֹשֶׁךְ : וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה 5
וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד :

III. *The work of the second day ; Gen. I. 6—8.*

וַיֹּאמֶר אֱלֹהִים יְהי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מְבָדֵל בֵּין 6
מַיִם לַמַּיִם : וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיְבָרֶךְ בֵּין 7
הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל
לָרָקִיעַ וַיְהי־כֵן : וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהי־ 8
עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי :

IV. *The work of the third day ; Gen. I. 9—13.*

9 וַיֹּאמֶר אֱלֹהִים וְקוֹי הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם
 10 אֶחָד וְתִרְאָה הַיַּבְשָׁה וַיְהִי־כֵן ; וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה
 אֶרֶץ וּלַמָּקוֹה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים פִּי־
 11 טוֹב ; וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרִיעַ
 זֶרַע עֵץ פָּרִי עֵשֶׂה פָרִי לְמִינֹו אֲשֶׁר זֶרְעוֹ־בוֹ עַל־
 12 הָאָרֶץ וַיְהִי־כֵן ; וַחֲצֹצָא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרִיעַ
 זֶרַע לְמִינֵהוּ וְעֵץ עֵשֶׂה־פָרִי אֲשֶׁר זֶרְעוֹ־בוֹ לְמִינֵהוּ
 13 וַיֵּרָא אֱלֹהִים פִּי־טוֹב ; וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
 שְׁלִישִׁי :

V. *The work of the fourth day ; Gen. I. 14—19.*

14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל
 בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַהֲיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיוֹמִים
 15 וּשְׁנָיִם ; וַהֲיוּ לְמְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־
 16 הָאָרֶץ וַיְהִי־כֵן ; וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת
 הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשְׁלַת הַיּוֹם וְאֶת־
 17 הַמְּאֹר הַקָּטָן לְמַמְשְׁלַת הַלַּיְלָה וְאֵת הַכּוֹכָבִים ; וַיִּתֵּן
 אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ ;
 18 וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ
 19 וַיֵּרָא אֱלֹהִים פִּי־טוֹב ; וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
 רְבִיעִי :

VI. *The work of the fifth day ; Gen. I. 20—23.*

20 וַיֹּאמֶר אֱלֹהִים וְשָׂרָצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף
 21 יְעוֹפֹת עַל־הָאָרֶץ עַל־פְּנֵי רִקִּיעַ הַשָּׁמַיִם ; וַיִּבְרָא

אֱלֹהִים אֶת־הַתְּנִינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה
הָרֹמֶשֶׁת אֲשֶׁר שָׂרָצוּ הַמַּיִם לְמִינֵיהֶם וְאֵת כָּל־עוֹף
22 כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב; וַיְבָרֶךְ אֹתָם
אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיָּמִים
23 וְהָעוֹף יִרְבַּ בָּאָרֶץ; וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
חֲמִישִׁי;

VII. *The work of the sixth day; Gen. I. 24—31.*

וַיֹּאמֶר אֱלֹהִים תּוֹצֵא ^{ap. lxx.} הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ 24
בַּהֶמָּה וּרְמֶשׂ וְחַיֵּת־אָרֶץ לְמִינָהּ וַיְהִי־כֵן; וַיַּעַשׂ 25
אֱלֹהִים אֶת־חַיֵּית הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה
לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיֵּרָא אֱלֹהִים
26 כִּי־טוֹב; וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ
בְּדְמוּתֵנוּ וַיִּרְדּוּ בְּדֹגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה
27 וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֶשׂ עַל־הָאָרֶץ; וַיִּבְרָא
אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ
28 זָכָר וּנְקֵבָה בָּרָא אֹתָם; וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר
לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹּשׁוּהָ
וּרְדּוּ בְּדֹגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׁת
29 עַל־הָאָרֶץ; וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־
עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־
הָעֵץ אֲשֶׁר־בוּ פְּרִיעַץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ;
30 וְלָכָל־חַיֵּית הָאָרֶץ וְלָכָל־עוֹף הַשָּׁמַיִם וְלָכָל רֹמֶשׂ
עַל־הָאָרֶץ אֲשֶׁר־בוּ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב
31 לְאֹכְלָהּ וַיְהִי־כֵן; וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה
וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי;

VIII. *The original institution of the Sabbath ; Gen. II. 1—3.*

2 וַיִּפְּלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם; וַיִּכַּל אֱלֹהִים
 בְּיוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם
 3 הַשְּׁבִיעִי מִכָּל-מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה; וַיְבָרֶךְ אֱלֹהִים
 אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי כֹן שָׁבַת מִכָּל-
 מְלֹאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת;

IX. *The formation of man, and the condition in which he was at first placed ; Gen. II. 7—17.*

7 וַיִּיצֶר יְהוָה אֱלֹהִים אֶת-הָאָדָם עָפָר מִן-הָאֲדָמָה
 וַיִּפֹּחַ בְּאַפּוֹ נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ
 8 חַיָּה; וַיִּשַׁע יְהוָה אֱלֹהִים גֶּן-עֵדֶן מִקֶּדֶם וַיִּשֶׂם
 9 שֵׁם אֶת-הָאָדָם אֲשֶׁר יָצַר; וַיִּצְמַח יְהוָה אֱלֹהִים
 מִן-הָאֲדָמָה פֶּלֶעַץ נָחֵמַד לְמַרְאֵה טוֹב לְמַאֲכָל וְעֵץ
 10 הַחַיִּים בְּתוֹךְ הַגֶּן וְעֵץ הַדַּעַת טוֹב וָרָע; וַנֹּהַר יֵצֵא
 מִעֵדֶן לְהַשְׁקוֹת אֶת-הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה
 11 רְאשִׁים; שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֶת כָּל-אֶרֶץ
 12 הַחוּלָה אֲשֶׁר-שָׁם! הַזֶּהֱבִי; וְזֶהֱבִי הָאֶרֶץ הַהִוא טוֹב
 13 שֵׁם הַבְּדֵלָח וְאֵבֶן הַשֹּׁהַם; וְשֵׁם-הַנֶּהָר הַשֵּׁנִי גִיחוֹן
 14 הוּא הַסֹּבֵב אֶת כָּל-אֶרֶץ כּוּשׁ; וְשֵׁם-הַנֶּהָר הַשְּׁלִישִׁי
 תִּדְגֵּל הוּא הַתִּלְגָּה קְדֵמַת אֲשׁוּר וַהֲנָהָר הָרְבִיעִי הוּא
 15 פָּרַת; וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיַּנְתֵּהוּ בְּגֶן-
 16 עֵדֶן לַעֲבֹדָה וּלְשִׁמְרָה; וַיִּצְוֵה יְהוָה אֱלֹהִים עַל-הָאָדָם
 17 לֵאמֹר מִכָּל עֵץ-הַגֶּן אָכַל תֹּאכֵל; וּמִעֵץ הַדַּעַת טוֹב
 וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אָכַלְתָּ מִמֶּנּוּ מוֹת תָּמוּת;

X. *The formation of woman ; Gen. II. 18—25.*

18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ
 19 אֶעֱשֶׂה-לּוֹ עֵזֶר כְּנֶגְדּוֹ; וַיִּצַּר יְהוָה אֱלֹהִים מִן-הָאָדָמָה
 כָּל-חַיַּת הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל-
 הָאָדָם לִרְאוֹת מֵה-יִקְרָא-לּוֹ וְכָל אֲשֶׁר יִקְרָא-לּוֹ
 20 הָאָדָם נָפֶשׁ חַיָּה הוּא שְׁמוֹ; וַיִּקְרָא הָאָדָם שְׁמוֹת
 לְכָל-הַבְּהֵמָה וְלַעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה
 21 וְלָאָדָם לֹא-מָצָא עֵזֶר כְּנֶגְדּוֹ; וַיִּפֹּל יְהוָה אֱלֹהִים
 תְּרִדְמָה עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצְלָעָתִיו וַיִּסְגֶּר
 22 בָּשָׂר תַּחְתָּנָה; וַיִּבֶן יְהוָה אֱלֹהִים אֶת-הַצֶּלַע אֲשֶׁר-
 23 לָקַח מִן-הָאָדָם לְאִשָּׁה וַיִּבְרָא אֶל-הָאָדָם; וַיֹּאמֶר
 הָאָדָם זֹאת הִפְעֵם עֵצָם מֵעֵצֵי וַיִּבְשֶׁר מִבְּשָׂרִי לְזֹאת
 24 וַיִּקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחָהּ זֹאת; עַל-כֵּן יַעֲזֹב
 אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר
 25 אֶחָד; וַיִּהְיוּ שְׁנֵיהֶם עֶרְוָה לְהָאָדָם וְאִשְׁתּוֹ וְלֹא
 יִתְבַּשְּׁשׁוּ;

XI. *Temptation and fall of the first parents of the human race ;
Gen. III. 1—7.*

1 וַהֲנַחֵשׁ הָיָה עֲרֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה
 יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל-הָאִשָּׁה אַתְּ כִּי-אָמַר אֱלֹהִים
 2 לֹא תֹאכְלוּ מִכָּל עֵץ הָגֶן; וְהָאִמַר הָאִשָּׁה אֶל-הַנָּחַשׁ
 3 מִפְּרִי עֵץ-הָגֶן נֹאכָל; וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ-הָגֶן
 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּן-
 4 תָּמֻתוּן; וַיֹּאמֶר הַנָּחַשׁ אֶל-הָאִשָּׁה לֹא-מוֹת תָּמֻתוּן;
 5 כִּי יָדַע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶּם מִמֶּנּוּ וּנְפַקְחוּ עֵינֵיכֶם

6 וַהֲיִיתֶם כְּאֱלֹהִים יָדְעִי טוֹב וָרָע; וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לִמְאֹכֶל וְכִי תִאֲוָה-הִוא לְעֵינַיִם וְנִחְמַד הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפְּרִיָּו וַתֹּאכֶל וַתִּתֵּן גַּם-לְאִישָׁהּ עִמָּהּ וַיֹּאכֶל; וַתִּשְׁקָחָהּ עֵינֶי שְׂיִיָּהֶם וַיִּדְעוּ כִּי עִרְמָם הֵם וַיִּתְּפְרוּ עָלֶיהָ תַּאֲנָה וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת;

XII. Trial and condemnation of the same, for their first offence;

Gen. III. 8—19.

8 וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מִתְּהִלָּה בִּגְן לְרוּחַ הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים
9 בַּתְּוֶה עֵץ הָגֶן; וַיִּקְרָא יְהוָה אֱלֹהִים אֶל-הָאָדָם
10 וַיֹּאמֶר לוֹ אֵיפָה; וַיֹּאמֶר אֶת-קִלְכֶּה שָׂמַעְתִּי בִּגְן וַאֲיִרָא
11 כִּי-עִירָם אֲנִכִּי וַאֲחֻבָּא; וַיֹּאמֶר מִי הִגִּיד לָךְ כִּי עִירָם
12 אַתָּה הַמֶּן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לִבְלֹאֲתִי אֲכַל-מִמֶּנּוּ
13 אֲכַלְתָּ; וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא
14 נָתַתָּה-לִּי מִן-הָעֵץ וַאֲכָל; וַיֹּאמֶר יְהוָה אֱלֹהִים
15 לָאִשָּׁה מַה-זֹּאת עָשִׂית וַתֹּאמֶר הָאִשָּׁה הִנֵּחַשׁ הַשְׂוֹאֲנִי
16 וַאֲכָל; וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנָּחַשׁ כִּי עָשִׂיתָ
17 זֹאת אֲרוּר אַתָּה מִכָּל-הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה
18 עַל-גִּהְוֹנֶךָ תֵּלֵךְ וְעַפְר תֹּאכֹל כָּל-יְמֵי חַיֶּיךָ; וַאֲיִבָּהּ
19 אִשִּׁית בֵּינֶךָ וּבִין הָאִשָּׁה וּבִין זָרָעָהּ וּבִין זָרָעָהּ
20 הִוא יִשׁוּפֶכָּה רֹאשׁ וְאַתָּה תִּשׁוּפֶנּוּ עֲקָב; אֶל-הָאִשָּׁה
21 אָמַר הָרְבֵה אֲרֻכָּה עֲצָבוֹנָהּ וְהָרַנֵּךְ בְּעָצָב תֵּלְדִי בָנִים
22 וְאֶל-אִישָׁהּ תִּשְׁוֹקֶתָהּ וְהִוא יִמְשַׁלְּכֶךָ; וּלְאָדָם אָמַר
23 כִּי שָׂמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכֶל מִן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ
24 לֵאמֹר לֹא תֹאכֶל מִמֶּנּוּ אֲרוּרָה הָאָדָמָה בְּעִבּוּרָהּ

18 בַּעֲצָבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיהָ; וְקוֹץ וְדַרְדָּר
 19 תִּצְמִית לָהּ וְאָכְלָתָּ אֶת־עֵשֶׂב הַשָּׂדֶה; בְּזַעַת אִשִּׁיהָ
 תֹּאכַל לֶחֶם עַד שׁוֹבָהּ אֶל־הָאָדָמָה כִּי מִמֶּנָּה לָקַחְתָּ
 כִּי־עָפָר אָתָּה וְאֶל־עָפָר תָּשׁוּב:

XIII. *Wickedness and condemnation of the Antediluvians;*
 Gen. VI. 5—8.

5 וַיֵּרָא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יֹצֵר
 6 מַחְשַׁבְתָּ לִבּוֹ רָק רָע פְּלִי־הַיּוֹם; וַיַּנְחֵם יְהוָה כִּי־
 7 עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְּעַצֵּב אֶל־לִבּוֹ; וַיֹּאמֶר
 יְהוָה אֲמַחֶה אֶת־הָאָדָם אֲשֶׁר־בְּרָאֹתִי מֵעַל פְּנֵי
 הָאָדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם
 8 כִּי נַחֲמָתִי כִּי עָשִׂיתֶם; וְנָח מֵצָא חֵן בְּעֵינַי יְהוָה:

XIV. *The threat of their destruction repeated. Noah is command-*
ed to build an ark, for the safety of himself and family;
 Gen. VI. 13—22.

13 וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ פֶּל־בִּשְׂרָ בָא לִפְנֵי כִי־מִלֹּאָה
 הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת־הָאָרֶץ;
 14 עֲשֵׂה לָּךְ תֵּבַת עֲצֵי־גִפְרִית קָנִים תַּעֲשֶׂה אֶת־הַתֵּבָה
 15 וְכִפַּרְתָּ אֹתָהּ מִבֵּית וּמִחוּץ בַּכֹּפֶר; וְזֶה אֲשֶׁר תַּעֲשֶׂה
 אֹתָהּ שְׁלֹשׁ מֵאוֹת אַמָּה אֹרֶךְ הַתֵּבָה חֲמִשִּׁים אַמָּה
 16 רָחְבָּהּ וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ; צֹהַר תַּעֲשֶׂה לַתֵּבָה
 וְאֶל־אַמָּה תַּכְלֶנָּה מִלְמַעְלָה וּפֶתַח הַתֵּבָה בְּצִדָּהּ
 17 תָּשִׂים תִּחְתִּיִּם שְׁנַיִם וּשְׁלֹשִׁים תַּעֲשֶׂה; וְאֲנִי הִנְנִי
 מֵבִיא אֶת־הַמָּבּוּל מִיַּם עַל־הָאָרֶץ לְשַׁחַת פֶּל־בִּשְׂרָ
 אֲשֶׁר־בּוֹ רוּחַ חַיִּים מִתַּחַת הַשָּׁמַיִם כָּל אֲשֶׁר־בָּאָרֶץ
 18 יָגוּעַ; וְהִקְמַתִּי אֶת־בְּרִיתִי אִתָּךְ וּבָאתִי אֶל־הַתֵּבָה

19 אֶתָּהּ וּבְנֶיהָ וְאִשְׁתָּהּ וְנָשֵׁי־בָנֶיהָ אִתָּהּ: וּמִכָּל־הַחַיִּים
 מִכָּל־בֶּשָׂר שְׁנַיִם מִכָּל תְּבִיא אֶל־הַתֵּבָה לְהַחֲיֹת
 20 אִתָּהּ זָכָר וְנִקְבָּה יְהִיוּ: מִהָעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה
 לְמִינָהּ מִכָּל רֶמֶשׂ הָאָדָמָה לְמִינָהּ שְׁנַיִם מִכָּל יִבְאוּ
 21 אֵלֶיךָ לְהַחֲיוֹת: וְאַתָּה קַח־לָךְ מִכָּל־מֵאֵכֶל אֲשֶׁר
 22 יֵאָכֵל וְאִסַּפְתָּ אֵלֶיךָ וְהָיָה לָךְ וְלָהֶם לְאֹכְלָהּ: וַיַּעַשׂ
 נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֹּן עָשָׂה:

XV. Entrance into the ark, and prevalence of the flood;
 Gen. VII. 7—24.

7 וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וְנָשֵׁי־בָנָיו אִתּוֹ אֶל־הַתֵּבָה
 8 מִפְּנֵי מֵי הַמַּבּוּל: מִן־הַבְּהֵמָה הַשְּׁהוּרָה וּמִן־
 הַבְּהֵמָה אֲשֶׁר אֵינָנָה טָהֳרָה וּמִן־הָעוֹף וְכָל אֲשֶׁר־
 9 רֶמֶשׂ עַל־הָאָדָמָה: שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־נֹחַ אֶל־
 הַתֵּבָה זָכָר וְנִקְבָּה כָּאֲשֶׁר צִוָּה אֱלֹהִים אֶת־נֹחַ:
 10 וַיְהִי לְשִׁבְעַת הַיָּמִים וּמֵי הַמַּבּוּל הָיוּ עַל־הָאָרֶץ:
 11 בַּשָּׁנָה שֵׁש־מֵאוֹת שָׁנָה לַחַי־יֵנֹחַ בַּחֹדֶשׁ הַשֵּׁנִי
 בַּשְּׁבַע־עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה נִבְקְעוּ כָל־
 12 מַעֲיֵנוֹת תְּהוֹם רָבָה וְאַרְבַּת הַשָּׁמַיִם נִפְתְּחוּ: וַיְהִי
 הַגֶּשֶׁם עַל־הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה:
 13 בָּעָצֶם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם־נֹחַם וַיּוֹפֵת בְּנֵי־נֹחַ
 14 וְאִשְׁתּוֹ נָח וּשְׁלֹשַׁת נָשֵׁי־בָנָיו אִתָּם אֶל־הַתֵּבָה: הֵמָּה
 וְכָל־הַחַיָּה לְמִינָהּ וְכָל־הַבְּהֵמָה לְמִינָהּ וְכָל־הָרֶמֶשׂ
 הָרֶמֶשׂ עַל־הָאָרֶץ לְמִינָהּ וְכָל־הָעוֹף לְמִינָהּ כָּל־
 15 צֹפּוֹר כָּל־פֶּנֶת: וַיָּבֹאוּ אֶל־נֹחַ אֶל־הַתֵּבָה שְׁנַיִם
 16 שְׁנַיִם מִכָּל־הַבֶּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים: וְהַפָּאִים

זָכַר וַיִּנְקֶבֶה מִכָּל-בֶּשֶׁר בָּאוּ כְּאִשֶּׁר צִוָּה אֱתוֹ אֱלֹהִים
 17 וַיִּסָּגֵר יְהוָה בַּעֲדָו; וַיְהִי הַמָּבּוּל אַרְבָּעִים יוֹם עַל-
 הָאָרֶץ וַיִּרְבּוּ הַמַּיִם וַיִּשְׂאוּ אֶת-הַתֵּבָה וַתָּרָם מֵעַל
 18 הָאָרֶץ; וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל-הָאָרֶץ וַתִּלָּךְ
 19 הַתֵּבָה עַל-פָּנֵי הַמַּיִם; וַהֲמִים גָּבְרוּ מְאֹד מְאֹד עַל-
 הָאָרֶץ וַיִּכְסּוּ כָל-הַהָרִים הַגְּבוּהִים אֲשֶׁר-תַּחַת כָּל-
 20 הַשָּׁמַיִם; חֹמֶשׁ עֶשְׂרֵה אַמָּה מִלְּמַעְלָה גָּבְרוּ הַמַּיִם
 21 וַיִּכְסּוּ הַהָרִים; וַיִּגַּע כָּל-בֶּשֶׁר וְהַרְמֵשׁ עַל-הָאָרֶץ
 בָּעוֹף וּבַבְּהֵמָה וּבַחַיָּה וּבְכָל-הַשָּׂרָץ הַשֹּׁרֵץ עַל-
 22 הָאָרֶץ וְכָל הָאָדָם; כָּל אֲשֶׁר נִשְׁמַת-רוּחַ חַיִּים
 23 בָּאֲפִיו מִכָּל אֲשֶׁר בָּחֲרָבָה מֵתוּ; וַיָּמָח אֶת-כָּל-
 הַיָּקוּם וְאֲשֶׁר עַל-פָּנֵי הָאֲדָמָה מֵאָדָם עַד-בְּהֵמָה עַד-
 רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם וַיָּמָחוּ מִן-הָאָרֶץ וַיִּשְׁאָר אֲדָ-
 24 נֹחַ וְאִשְׁרָא אֱתוֹ בַּתֵּבָה; וַיִּגְבְּרוּ הַמַּיִם עַל-הָאָרֶץ
 חֲמִשִּׁים וּמֵאָת יוֹם;

XVI. *Abatement of the flood. Noah and his family quit the ark;*
 Gen. VIII. 1—20.

1 וַיִּזְכֹּר אֱלֹהִים אֶת-נֹחַ וְאֶת כָּל-הַחַיָּה וְאֶת-כָּל-
 הַבְּהֵמָה אֲשֶׁר אֱתוֹ בַּתֵּבָה וַיַּעֲבֹר אֱלֹהִים רוּחַ עַל-
 2 הָאָרֶץ וַיִּשְׁכּוּ הַמַּיִם; וַיִּסָּכְרוּ מַעֲיֵנֹת תְּהוֹם וַאֲרַבַּת
 3 הַשָּׁמַיִם וַיִּכָּלָה הַגָּשֶׁם מִן-הַשָּׁמַיִם; וַיִּשָּׁבוּ הַמַּיִם
 מֵעַל הָאָרֶץ הַלֹּוֹף וַיָּשׁוּב וַיַּחֲסְרוּ הַמַּיִם מִקְצֵה
 4 חֲמִשִּׁים וּמֵאָת יוֹם; וַתֵּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי
 5 בַּשְּׁבַע־עֶשֶׂר יוֹם לַחֹדֶשׁ עַל הָרִי אֲרָרָט; וַהֲמִים
 הָיוּ הַלֹּוֹף וַחֲסֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בַּעֲשִׂירִי בְּאַחַד

6 לַחֹדֶשׁ נִרְאוּ רֵאשֵׁי הַהָרִים: וַיְהִי מִקֶּץ אַרְבָּעִים יוֹם
 7 וַיִּפְתַּח נָח אֶת־הַלֹּחַן הַתְּבֵה אֲשֶׁר עָשָׂה: וַיִּשְׁלַח
 8 אֶת־הָעֶרֶב וַיֵּצֵא וַיָּבוֹא וְשׁוֹב עַד־יִבְשַׁת הַמַּיִם מֵעַל
 9 הָאָרֶץ: וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאֵתוֹ לִרְאוֹת הַקָּלִי
 10 הַמַּיִם מֵעַל פְּנֵי הָאָדָמָה: וְלֹא־מָצְאָה הַיּוֹנָה מְנוּחַ
 11 לְכַף־רַגְלָהּ וַתָּשָׁב אֵלָיו אֶל־הַתְּבֵה כִּי מַיִם עַל־פְּנֵי
 12 כָל־הָאָרֶץ וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־
 13 הַתְּבֵה: וַיַּחֲל עוֹד שְׁבַעַת יָמִים אַחֲרָיִם וַיִּסַּף שְׁלַח
 14 אֶת־הַיּוֹנָה מִן־הַתְּבֵה: וַתָּבֹא אֵלָיו הַיּוֹנָה לֵּעֵת עֶרֶב
 15 וְהָיָה עָלֶיהָ זֵית טָרֵף בִּפְיָהּ וַיֵּדַע נָח כִּי־קָלִי הַמַּיִם
 16 מֵעַל הָאָרֶץ: וַיַּחֲל עוֹד שְׁבַעַת יָמִים אַחֲרָיִם וַיִּשְׁלַח
 17 אֶת־הַיּוֹנָה: וְלֹא־יָסְפוּ שׁוֹב־אֵלָיו עוֹד: וַיְהִי
 18 בְּאַחַת וְשֵׁש־מֵאוֹת שָׁנָה בְּרֵאשִׁיטוֹן בְּאַחַד לַחֹדֶשׁ
 19 חֲרָבוּ הַמַּיִם מֵעַל הָאָרֶץ וַיִּסַּר נָח אֶת־מִכְסֵּה
 20 הַתְּבֵה וַיֵּרָא וְהָיָה חֲרָבוּ פְּנֵי הָאָדָמָה: וּבַחֹדֶשׁ הַשְּׁנִי
 בְּשִׁבְעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבֹשָׁה הָאָרֶץ:
 16 וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר: צֵא מִן־הַתְּבֵה
 17 אַתָּה וְאִשְׁתְּךָ וּבְנֶיךָ וּנְשֵׁי־בְנֶיךָ אִתָּךְ: כָּל־הַחַיָּה
 18 אֲשֶׁר־אִתָּךְ מִכָּל־בֶּשֶׁר בָּעוֹף וּבַבְּהֵמָה וּבְכָל־הָרֶמֶשׂ
 19 הָרֹמֵשׁ עַל־הָאָרֶץ הוֹצֵא אִתָּךְ וְשָׂרְצוּ בָאָרֶץ וּפְרוּ
 20 וּרְבוּ עַל־הָאָרֶץ: וַיֵּצֵא נָח וּבְנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בְנָיו
 21 אִתּוֹ: כָּל־הַחַיָּה כָּל־הָרֶמֶשׂ וְכָל־הָעוֹף כָּל רוֹמֵשׁ
 22 עַל־הָאָרֶץ לְמִשְׁפַּחְתֵּיהֶם יֵצְאוּ מִן־הַתְּבֵה: וַיִּבֶן
 23 נָח מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל
 הָעוֹף הַטְּהוֹר וַיַּעַל עֹלֹת בְּמִזְבֵּחַ:

XVII. *The building of Babel, and the confusion of languages ;*
Gen. XI. 1—9.

1,2 וַיְהִי כָל־הָאָרֶץ שָׁפָה אֶחָת וּדְבָרִים אֶחָדִים: וַיְהִי
בְּנִסְעָם מִקֶּדֶם וַיִּמְצְאוּ בְקֶעֶה בְּאֶרֶץ שֹׁנֵר וַיֵּשְׁבוּ
3 שָׁם: וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הִבֵּה נִלְבְּנָה לִבְנוֹם
וְנִשְׂרָפָה לְשִׂרְפָּה וַתְּהִי לָהֶם הַלְּבָנָה לְאֶבֶן וַתַּחֲמֹר
4 הָיָה לָהֶם לַחֲמֹר: וַיֹּאמְרוּ הִבֵּה נִבְנֶה־לָּנוּ עִיר
וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נִפְּוֹץ
5 עַל־פָּנַי כָּל־הָאָרֶץ: וַיֵּרֶד יְהוָה לִרְאוֹת אֶת־הָעִיר
6 וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם: וַיֹּאמֶר יְהוָה הֵן
עִם אֶחָד וּשְׁפָה אֶחָת לְכָל־ם וְזֶה הַחֲלָל לַעֲשׂוֹת
7 וַעֲתָה לֹא־יִבְצָר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת: הִבֵּה
נִרְדָּה וְנִבְלָה שֵׁם שְׁפָתָם אֲשֶׁר לֹא וְשָׁמְעוּ אִישׁ שִׁפְתֵּי
8 רֵעֵהוּ: וַיִּפֹּץ יְהוָה אֹתָם מִשָּׁם עַל־פָּנַי כָּל־הָאָרֶץ
9 וַיַּחֲדְלוּ לִבְנוֹת הָעִיר: עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל כִּי־
שָׁם בָּלַל יְהוָה שְׁפַת כָּל־הָאָרֶץ וּמִשָּׁם הִפְיָצָם
יְהוָה עַל־פָּנַי כָּל־הָאָרֶץ:

XVIII. *The calling of Abraham, and the first promise made to*
him ; Gen. XII. 1—4.

1 וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֵךְ־לָּךְ מֵאֶרֶץ־כְּנָעַן וּמִמּוֹלַדְתְּךָ
2 וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אֲרָאָךְ: וַאֲעֲשֶׂה לְגֹוִי
3 גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלְךָ שְׁמִי וְהָיָה בְּרַכָּה: וְאֶבְרַכְךָ
מִבְּרַכֶּיךָ וּמִקְלָלֶיךָ אָמֵן וְנִבְרַכְּךָ בְּךָ כָּל מִשְׁפַּחַת
4 הָאָדָמָה: וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֱלֹוִי יְהוָה וַיֵּלֶךְ
אֹתוֹ לוֹט וְאַבְרָם בֶּן־חָמֶשׁ שָׁנִים וְשִׁבְעִים שָׁנָה
בַּצֵּאתוֹ מִחָרָן:

XIX. *The second promise made to Abraham, while residing at Mamre; XV. 1—6.*

1 אַחֲרֵי הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר־יְהוָה אֶל־אַבְרָם
בְּמַחְצֵה לַאֲמֹר אֶל־תִּירָא אַבְרָם אֲנִכִּי מִגֵּן לֹךְ שְׂכָרְךָ
2 הָרִבָּה מְאֹד; וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוָה מִה־תִּתֶּן־לִי
וְאֲנִכִּי הוֹלֵךְ עִרְיָרִי וּבֶן־מֶשֶׁק בֵּיתִי הוּא דִּמְשֶׁק
3 אֱלִיעֶזֶר; וַיֹּאמֶר אַבְרָם הֵן לִי לֹא נָתַתָּה זָרַע וְהִנֵּה
4 בֶן־בֵּיתִי יוֹרֵשׁ אֹתִי; וְהִנֵּה דְבַר־יְהוָה אֵלָיו לֵאמֹר
לֹא יִירָשְׁךָ זֶה כִּי־אִם אֲשֶׁר יֵצֵא מִמֶּעֶיךָ הוּא יִירָשֶׁךָ;
5 וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הַבֶּט־נָא הַשָּׁמַיְמָה וּסְפֹר
הַכּוֹכָבִים אִם־תּוּכַל לִסְפֹּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה
6 זָרְעֶךָ; וְהָאֵמֶן בִּיהוָה וַיִּחַשְׁבֶּה לּוֹ צְדָקָה;

XX. *The third promise made to Abraham, at Mamre;
Gen. XVII. 1—8.*

1 וַיְהִי אַבְרָם בֶּן־תְּשָׁעִים שָׁנָה וַתֵּשַׁע שָׁנִים וַיֵּרָא יְהוָה
אֶל־אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי־אֵל שַׁדַּי הַתְּהִלָּה לְפָנַי
2 וְהָיָה דָמִים; וַאֲתָנָה בְרִיתִי בֵינִי וּבֵינְךָ וְאַרְבָּה
3 אוֹתָךְ בְּמָאֵד מְאֹד; וַיִּפֹּל אַבְרָם עַל־פָּנָיו וַיִּדְבֹּר
4 אֶתְּוֹ אֱלֹהִים לֵאמֹר; אֲנִי הִנֵּה בְרִיתִי אִתְּךָ וְהָיִיתָ
5 לְאָב הַמּוֹן גּוֹיִם; וְלֹא־יִקְרָא עוֹד אֶת־שִׁמְךָ אַבְרָם
וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אֲב־הַמּוֹן גּוֹיִם נִתְּתִיךָ;
6 וְהִפְרַתִּי אִתְּךָ בְּמָאֵד מְאֹד וְנִתְּתִיךָ לְגוֹיִם וּמַלְכִּים
7 מִמֶּךָ יֵצְאוּ; וְהִקְמַתִּי אֶת־בְּרִיתִי בֵינִי וּבֵינְךָ וּבֵין
8 זָרְעֶךָ אַחֲרֶיךָ לְדֹרֹתָם לְבְרִית עוֹלָם לְהִיּוֹת לְךָ
לְאֱלֹהִים וְלִזְרַעֲךָ אַחֲרֶיךָ; וְנָתַתִּי לְךָ וְלִזְרַעֲךָ

אֲחֵרֶיךָ אֶת אֶרֶץ מִגְרִיךָ אֶת כָּל-אֶרֶץ כְּנָעַן לְאַחֲזֹת
עוֹלָם וְהֵייתִי לָהֶם לְאֱלֹהִים :

XXI. *Abraham offering up his son*; Gen. XXII. 1—19.

- 1 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת-
- 2 אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי ; וַיֹּאמֶר
קַח-נָא אֶת-בְּנֶךָ אֶת-יִחְזָקָה אֲשֶׁר-אַהֲבָה אֶת-יִצְחָק
וְלֶךְ-לְךָ אֶל-אֶרֶץ הַמִּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל
- 3 אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלָיָה ; וַיִּשְׁכֹּם אַבְרָהָם
בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת-חֲמֹרֹו וַיִּקַּח אֶת-שְׁנֵי נַעֲרָיו אִתּוֹ
וְאֶת יִצְחָק בְּנֹו וַיִּבְקַע עֶצִי עֹלָה וַיִּקַּם וַיֵּלֶךְ אֶל-
- 4 הַמָּקוֹם אֲשֶׁר-אָמַר-לֹו הָאֱלֹהִים ; בַּיּוֹם הַשְּׁלִישִׁי
וַיֵּשֶׁב אַבְרָהָם אֶת-עֵינָיו וַיֵּרָא אֶת-הַמָּקוֹם מֵרָחֵק ;
5 וַיֹּאמֶר אַבְרָהָם אֶל-נַעֲרָיו שְׁבוּ-לָכֶם פֹּה עִם-הַחֲמֹור
וְאֲנִי וְהַנֶּעַר נֵלְכָה עַד-כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה אֵלֵיכֶם ;
6 וַיִּקַּח אַבְרָהָם אֶת-עֶצִי הָעֹלָה וַיִּשֶׂם עַל-יִצְחָק בְּנֹו
וַיִּקַּח בִּידֹו אֶת-הָאֵשׁ וְאֶת-הַמַּאֲכָלֹת וַיֵּלְכוּ שְׁנֵיהֶם
7 יַחְדָּו ; וַיֹּאמֶר יִצְחָק אֶל-אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי
וַיֹּאמֶר הִנְנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאֵיךְ
8 הִשָּׂה לְעֹלָה ; וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה-לֹו
9 הִשָּׂה לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו ; וַיָּבֹאוּ אֶל-
הַמָּקוֹם אֲשֶׁר אָמַר-לֹו הָאֱלֹהִים וַיִּבְנוּ שָׁם אַבְרָהָם
אֶת-הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הָעֵצִים וַיַּעֲקֹד אֶת-יִצְחָק בְּנֹו
10 וַיִּשֶׂם אִתּוֹ עַל-הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים ; וַיִּשְׁלַח אַבְרָהָם
אֶת-יֵדֹו וַיִּקַּח אֶת-הַמַּאֲכָלֹו לְשֹׁחַט אֶת-בְּנֹו ;
11 וַיִּקְרָא אֵלָיו מֵלֹאדָּ וַיִּהְיֶה מִן-הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם וַיִּקְרָא

12 אֲבָרָהֶם וַיֹּאמֶר הִנְנִי; וַיֹּאמֶר אֶל־תְּשַׁלַּח יָדְךָ אֶל־
 הַנָּעַר וְאֶל־תַּעֲשֵׂ לֹא מֵאוּמָה כִּי עֵתָה יוֹדַעְתִּי כִּי־יִרְאֶה
 אֱלֹהִים אֶתָּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידָךָ מִמֶּנִּי;
 13 וַיֵּשֶׁב אֲבָרָהֶם אֶת־עֵינָיו וַיֵּרָא וַהֲנִה־אֵיל אַחֵר נֶאֱחָז
 בִּסְבָּךְ בְּקֶרְנוֹ וַיִּלֶּךְ אֲבָרָהֶם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ
 14 לְעֵלָה תַּחַת בְּנוֹ; וַיִּקְרָא אֲבָרָהֶם שְׁם־הַמָּקוֹם הַהוּא
 יְהוָה וַיֵּרָאָה אֲשֶׁר וַיֹּאמֶר הַיּוֹם בָּהָר יְהוָה יֵרָאָה;
 15 וַיִּקְרָא מִלָּאָה יְהוָה אֶל־אֲבָרָהֶם שְׁנִית מִן־הַשָּׁמַיִם;
 16 וַיֹּאמֶר כִּי נִשְׁבַּעְתִּי נָא־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ
 אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידָךָ;
 17 כִּי־בִרְנָה אֲבָרְכְּךָ וְהִרְבֵּה אֲרִבָּה אֶת־זֶרְעֶךָ כְּכֹכְבֵי
 הַשָּׁמַיִם וּבָחוּל אֲשֶׁר עַל־שֵׁפֶת הַיָּם וַיִּרֶשׁ זֶרְעֶךָ אֶת
 18 שָׂעִר אֵיבֹיו; וַהֲתַפְּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹי הָאָרֶץ לְקַב
 19 אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי; וַיֵּשֶׁב אֲבָרָהֶם אֶל־נַעֲרָיו וַיִּקְמוּ
 וַיֵּלְכוּ יַחְדָּו אֶל־פָּאָר שָׁבַע וַיֵּשֶׁב אֲבָרָהֶם בְּבָאָר שָׁבַע;

XXII. *Appearance of Jehovah to Jacob; Gen. XXXV. 9—15.*

9 וַיֵּרָא אֱלֹהִים אֶל־יַעֲקֹב עוֹד בָּבֹאוֹ מִפֶּדֶן אֲרָם וַיְבָרֶךְ
 10 אֹתוֹ; וַיֹּאמֶר־לֹא אֱלֹהִים שְׁמֶךָ יַעֲקֹב לֹא־יִקְרָא שְׁמֶךָ
 עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל וַהֲיָה שְׁמֶךָ וַיִּקְרָא אֶת־
 11 שְׁמוֹ יִשְׂרָאֵל; וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שְׁדֵי פָרָה
 וְרִבְיָה גֹי וְקָהֵל גֹּיִם וַהֲיָה מִמֶּךָ וּמִלְכִּים מִחֲלָצֶיךָ
 12 וַיֵּצֵאוּ; וְאֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לְאֲבָרָהֶם וְלִיִּצְחָק
 13 לָךְ אֶתְנַנֶּה וְלִזְרַעֲךָ אַחֲרֶיךָ אֶתֵּן אֶת־הָאָרֶץ; וַיַּעַל
 14 מִעֵלְיוֹ אֱלֹהִים בְּמָקוֹם אֲשֶׁר־דִּבֶּר אֹתוֹ; וַיֵּצֵב יַעֲקֹב
 מַצֵּבָה בְּמָקוֹם אֲשֶׁר־דִּבֶּר אֹתוֹ מַצֵּבַת אֲבֹן וַיִּסֹּד

15 עָלֶיהָ נִסְדָּה וַיִּצָּק עָלֶיהָ שָׁמֶן׃ וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם
הַמָּקוֹם אֲשֶׁר דִּבֶּר אֲתָו שֵׁם אֱלֹהִים בֵּית־אֵל׃

XXIII. *Birth, education, and flight of Moses*; Ex. II. 1—15.

1 וַיֵּלֶךְ אִישׁ מִבְּיֹרָא לִוִּי וַיִּקַּח אֶת־בַּת־לֵוִי׃ וַתֵּהָרֶה
2 הָאִשָּׁה וַתֵּלֶד בֶּן׃ וַתֵּרָא אָתוּ כִּי־טוֹב הוּא וַתַּצְפְּנֶהוּ
3 שְׁלֹשָׁה יָרְחִים׃ וְלֹא־יִכְלָה עוֹד הַצְּפִינוֹ וַתִּקַּח־לָו
4 תֵּבַת גֹּמָא וַתַּחֲמֶרָה בַּחֲמֶר וּבִזְזֹת וַתִּשֶׂם בָּהּ אֶת־
5 הַיֶּלֶד וַתִּשֶׂם בְּסוּף עַל־שִׁפְתָּהּ הַיָּאֵר׃ וַתַּתְּצֵב אֹחֹתוֹ
6 מִרְחֹק לְדַעָה מֶה־יַּעֲשֶׂה לָּו׃ וַתֵּרֶד בְּרֹא־פְרָעָה
7 לְרֹחֹץ עַל־הַיָּאֵר וַנַּעֲרָתֶיהָ הִלְכֹת עַל־גֹּד הַיָּאֵר וַתֵּרָא
8 אֶת־הַתֵּבָה בַּתּוֹךְ הַסּוּף וַתִּשְׁלַח אֶת־אִמָּתָהּ וַתִּקְחָהּ׃
9 וַתַּפְתָּח וַתֵּרָאֶהוּ אֶת־הַיֶּלֶד וְהִנֵּה־נֹעַר כָּכָה וַתַּחֲמַל
10 עָלָיו וַתֹּאמֶר מִי־לִדִּי הָעֶבְרִים זֶה׃ וַתֹּאמֶר אֹחֹתוֹ
11 אֶל־בַּת־פְּרָעָה הָאֵלֶּךְ וַקְרָאתִי לָהּ אִשָּׁה מִיִּזְקָת מִן־
12 הָעֶבְרִית וַתִּינֶק לָהּ אֶת־הַיֶּלֶד׃ וַתֹּאמֶר־לָהּ בַּת־
13 פְּרָעָה לְכִי וַתֵּלֶךְ הָעֶלְמָה וַתִּקְרָא אֶת־אִם הַיֶּלֶד׃
9 וַתֹּאמֶר לָהּ בַּת־פְּרָעָה הִילִיכִי אֶרֶץ־הַיֶּלֶד הַזֶּה
וְהִינֵקְהוּ לִי וְאֲנִי אֶתֶּן אֶת־שְׂכָרְךָ וַתִּקַּח הָאִשָּׁה
10 הַיֶּלֶד וַתְּנִיקֶהוּ׃ וַיִּגְדַּל הַיֶּלֶד וַתִּבְאֶהוּ לְבַת־פְּרָעָה
וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמִּים
11 מָשִׁיתָהוּ׃ וַיְהִי בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל־
12 אֲחָיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרִי מִכָּה אִישׁ־
13 עִבְרִי מֵאֲחָיו׃ וַיִּפֹּן כֹּה וְכֹה וַיֵּרָא כִּי־אִין אִישׁ וְגַד
14 אֶת־הַמִּצְרִי וַיִּטְמְנֶהוּ בַּחֹל׃ וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי וְהִנֵּה
15 שְׁנֵי־אֲנָשִׁים עִבְרִים נֹצִים וַיֹּאמֶר לָרָשָׁע לָמָּה תִּכָּה

14 רָעָה; וַיֹּאמֶר מִי שְׁמִי לְאִישׁ שָׂר וְשַׁפֵּט עַל־נוֹ
הַלְהִרְגֵנִי אַתָּה אָמַר כְּאִשֶּׁר הִרְגֵּת אֶת־הַמִּצְרִי וַיִּירָא
15 מֹשֶׁה וַיֹּאמֶר אָכֵן נֹדַע הִדְבָּר; וַיִּשְׁמַע פָּרְעֹה אֶת־
הַדְבָּר הַזֶּה וַיִּבְקֹשׁ לַהֲרֹג אֶת־מֹשֶׁה וַיִּבְרַח מֹשֶׁה
מִפְּנֵי פָרְעֹה וַיָּשָׁב בְּאֶרֶץ־מִדְיָן;

XXIV. *Appearance of Jehovah to Moses, in the burning bush;*
Ex. III. 1—6.

b. 1. 1. 7

1 וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתֵנוֹ כִּתְּנוֹ מִדְיָן
וַיִּנְהֹג אֶת־הַצֹּאן אַחֵר הַמִּדְבָּר וַיָּבֹא אֶל־הַר הָאֱלֹהִים
2 הַרְבֵּה; וַיִּירָא מֶלֶאכֹךְ יְהוָה אֵלָיו בְּלִבַת־אֵשׁ מִתּוֹךְ
הַסֵּנֶה וַיִּירָא וַהֲנֶה הַסֵּנֶה בָּעֵר בָּאֵשׁ וַהֲסֵנֶה אֵינֶנּוּ
3 אָכֹל; וַיֹּאמֶר מֹשֶׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־הַמְּרָאֶה
4 הַגָּדֹל הַזֶּה מִדּוֹעַ לֹא־יִבְעַר הַסֵּנֶה; וַיִּירָא יְהוָה כִּי
5 סָר לְרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסֵּנֶה וַיֹּאמֶר
מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הִנְנִי; וַיֹּאמֶר אֶל־תִּקְרַב הֵלֶם
שָׁל־נַעֲלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד
6 עָלָיו אֲדַמֶּת־קֹדֶשׁ הוּא; וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אֲבִיךָ
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה
פָּנָיו כִּי יָרָא מִהַבֵּית אֶל־הָאֱלֹהִים;

XXV. *Commission of Moses concerning the oppressed Israelites;*
Ex. VI. 2—11.

2 וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה;
3 וְאַתָּה אֶל־אַבְרָהָם אֶל־יִצְחָק וְאַל־יַעֲקֹב בְּאֵל שְׁדֵי
4 וְשָׁמִי יְהוָה לֹא נֹדַעְתִּי לָהֶם; וְגַם הִקְמַתִי אֶת־
בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת־אֶרֶץ כְּנָעַן אֶת אֶרֶץ

5 מִגִּרְיָהֶם אֲשֶׁר־גָּרוּ בָּהּ; וְגַם אֲנִי שָׁמַעְתִּי אֶת־
 נִאֲמַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרִים מַעֲבָדִים אַתָּם וְאֶזְכֹּר
 6 אֶת־בְּרִיתִי; לֵכֵן אֹמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה
 וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרִים וְהִצַּלְתִּי אֶתְכֶם
 מִמַּעַבְדֵּיהֶם וְגִאלְתִּי אֶתְכֶם בְּזֵרוּעַ נְטוּיָה וּבְשַׁפְטִים
 7 גְּדֹלִים; וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהִנֵּיתִי לָכֶם לְאֱלֹהִים
 וְיָדַעְתֶּם כִּי־אֲנִי יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם
 8 מִתַּחַת סִבְלֹת מִצְרִים; וְהִבֵּאתִי אֶתְכֶם אֶל־הָאָרֶץ
 אֲשֶׁר נִשְׁאַמְתִּי אֶת־יָדַי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק
 וְלִיעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרֶשֶׁת אֲנִי יְהוָה;
 9 וַיְדַבֵּר מֹשֶׁה בֶּן אֶל־בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה
 10 מִקְּצֵר רוּחַ וּמַעֲבָדָה קָשָׁה; וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
 11 לֵאמֹר; בֹּא דַבֵּר אֶל־פָּרְעָה מֶלֶךְ מִצְרַיִם וַיִּשְׁלַח
 אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרְצוֹ;

XXVI. *Institution of the Passover, and the smiting of the first-born in the land of Egypt; Ex. XII. 18—33.*

18 בְּרֵאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בְּעָרֵב תֹּאכְלוּ מִצֵּת
 19 עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בְּעָרֵב; שִׁבְעַת יָמִים
 שָׂאֹר לֹא יִמָּצֵא בְּבֵיתְכֶם כִּי כָל־אֲכַל מִחֻמָּצַת וְנִכְרְתָה
 הַנֶּפֶשׁ הַהִוא מֵעֵדֶת יִשְׂרָאֵל בֶּגֶר וּבְאֶזְרַח הָאָרֶץ;
 20 כָּל־מִחֻמָּצַת לֹא תֹאכְלוּ בְּכָל מוֹשְׁבֵיתְכֶם תֹּאכְלוּ
 21 מִצּוֹת; וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם
 מִשְׁכּוֹ וּקְחוּ לָכֶם צֹאן לְמִשְׁפַּחְתִּיכֶם וּשְׁחֻטוּ הַפֶּסַח;
 22 וְלָקַחְתֶּם אֲגֵדַת אֲזוֹב וּטְבַלְתֶּם בָּדָם אֲשֶׁר־בִּסְתָּ וְהִנֵּעְתֶם
 אֶל־הַמִּשְׁקוּף וְאֶל־שְׁתֵּי הַמְּזוּזוֹת מִן־הַדֶּלֶת אֲשֶׁר בִּסְתָּ

23 וְאַתֶּם לֹא תִצְאוּ אִישׁ מִפֶּתַח-בֵּיתוֹ עַד-בֹּקֶר; וְעַבְרַ
 יְהוָה לְנִגְףְךָ אֶת-מִצְרַיִם וְרָאָה אֶת-הַדָּם עַל-הַמִּשְׁקָוָה
 וְעַל שְׁתֵּי הַמְּזוּזֹת וּפֶסֶח יְהוָה עַל-הַפֶּתַח וְלֹא יִתֵּן
 24 הַמִּשְׁחָתִית לָבֹא אֶל-בְּתֻכֶּיכֶם לְנִגְףְךָ; וּשְׁמֵרְתֶּם אֶת-הַדָּבָר
 25 הַזֶּה לְחֻק־לֶךָ וּלְבְנֶיךָ עַד-עוֹלָם; וְהָיָה כִּי-תִבְאוּ
 אֶל-הָאָרֶץ אֲשֶׁר יִתֵּן יְהוָה לָכֶם כַּאֲשֶׁר דִּבֶּר וּשְׁמֵרְתֶּם
 26 אֶת-הָעֲבֹדָה הַזֹּאת; וְהָיָה כִּי-יֹאמְרוּ אֵלֵיכֶם בְּנֵיכֶם
 27 מָה הָעֲבֹדָה הַזֹּאת לָכֶם; וְאָמַרְתֶּם זִכַּח-פֶּסֶח הוּא
 לַיהוָה אֲשֶׁר פֶּסַח עַל-בְּתֵי בְנֵי-יִשְׂרָאֵל בַּמִּצְרַיִם
 בְּנִגְפּוֹ אֶת-מִצְרַיִם וְאֶת-בְּתֵינֵנוּ הִצִּיל וַיִּקַּד הָעָם
 28 וַיִּשְׁתַּחֲוּוּ; וַיֵּלְכוּ וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כַּאֲשֶׁר צֻוְּהָ יְהוָה
 29 אֶת-מֹשֶׁה וְאַהֲרֹן בֶּן עֶשְׂרִי וַיְהִי אֶפְרָחִי הַלֵּוִי
 וַיְהִי הָפֶה כָּל-בְּכוֹרֵי בְּאֶרֶץ מִצְרַיִם מִבְּכֹר פֶּרְעֹה
 הַיֹּשֵׁב עַל-כִּסְאוֹ עַד בְּכוֹר הַשִּׁבְי אֲשֶׁר בְּבֵית הַבּוֹר
 30 וְכָל בְּכוֹר בַּיְהוּדָה; וַיָּקָם פֶּרְעֹה לִלְלָה הוּא וְכָל-עַבְדָּיו
 וְכָל-מִצְרַיִם וַתְּהִי צַעֲקָה גְדוֹלָה בְּמִצְרַיִם כִּי-אֵין פֹּת
 31 אֲשֶׁר אֵין-שָׁם מָת; וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן לִלְלָה
 וַיֹּאמֶר קוּמוּ צֵאוּ מִתּוֹךְ עַמִּי גֵם-אַתֶּם גֵּם-בְּנֵי יִשְׂרָאֵל
 32 וְלָכוּ עַבְדֵי אֶת-יְהוָה כִּדְבָרְכֶם; גֵּם-צִאֲנֹכֶם גֵּם-
 בְּקִרְכֶם קָחוּ כַּאֲשֶׁר דִּבַּרְתֶּם וְלָכוּ וּבִרְכַתֶּם גֵּם-אֹתִי;
 33 וַתִּזְחַק מִצְרַיִם עַל-הָעָם לְמַהֵר לְשַׁלְּחָם מִן-הָאָרֶץ כִּי
 אָמְרוּ כָלֵנוּ מֵתִים;

XXVII. *The ten commandments; Ex. XX. 1—17.*

1.2 וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאָמֹר; אֲנֹכִי

יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית
 עֲבָדִים; לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי;
 לֹא־תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל
 וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ; לֹא־
 תִּשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנִכִּי יְהוָה אֱלֹהֶיךָ
 אֵל קָנָא פֶקֶד עֵוֹן אָבֹת עַל־בָּנִים עַל־שְׁלֹשִׁים וְעַל־
 רִבְעִים לִשְׁנָאִי; וְעַשֵּׂה חֶסֶד לְאֵלִפִּים לְאַהֲבִי וּלְשֹׁמְרֵי
 מִצְוֹתַי;

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי לֹא יִנָּקֶה
 יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוּא;
 9.8 זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ; שֵׁשֶׁת יָמִים תַּעֲבֹד
 10 וְעָשִׂיתָ כָּל־מְלָאכָתְךָ; וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַיהוָה
 אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָּל־מְלָאכָה אֲתָהּ וּבִנְךָ־וּבִתְךָ
 11 עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתְּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ; כִּי
 שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
 אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי
 עַל־כֵּן יִבְרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ;
 12 כִּבֹּד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יֵאָרְכוּ יְמֶיךָ עַל
 הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ;

לֹא תִרְצַח;

לֹא תִנָּאֵף;

לֹא תִגְנוֹב;

לֹא־תַעֲנֶה בְרֵעֶךָ עֵד שָׁקֵר;

לֹא תִחַמֵּד בֵּירוֹ רֵעֶךָ לֹא־תִחַמֵּד אִישׁוֹ רֵעֶךָ

וְעַבְדְּךָ וַאֲמָתְךָ וְשׁוֹרְךָ וְחֶמְלְךָ וְכָל אֲשֶׁר לְרֵעֶךָ;

XXVIII. *Renewal of the same*; Ex. XXXIV. 4—8.

וַיַּסֵּל שְׁנֵי־לֶחֶת אַבְנִים כְּרֹאשֵׁינִים וַיִּשְׁכֵּם מֹשֶׁה 4
 בַּבֶּקֶר וַיַּעַל אֶל־הָרִי סִינַי כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח 5
 בְּיָדוֹ שְׁנֵי לֶחֶת אַבְנִים; וַיֵּרֶד יְהוָה בַּעֲנָן וַיִּתְּצֵב 6
 עִמּוֹ שָׁם וַיִּקְרָא בְּשֵׁם יְהוָה; וַיַּעֲבֹר יְהוָה וְעַל־פָּנָיו 7
 וַיִּקְרָא יְהוָה וְיְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם 8
 וְרַב־חֶסֶד וְאֵמֶת; נִצָּר חֶסֶד לְאֵלִפִּים נִשְׂא עוֹן 9
 וּפִשַׁע וְחַטָּאָה וְנִקְּהָ לֹא יִנָּקֶה פֶקֶד וְעוֹן אָבוֹת עַל־ 10
 בָּנִים וְעַל־בָּנִי בָנִים עַל־שְׁלֹשִׁים וְעַל־רִבְעִים; וַיִּמְהַר 11
 מֹשֶׁה וַיִּקַּד אֶרְצָה וַיִּשְׁתַּחֲוֶה; 12
 וַיְהִי־שָׁם עִם־יְהוָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה 13
 לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל־הַלֵּלֹת אֵת 14
 דִּבְרֵי הַבְּרִית עֲשֹׂרֹת הַדְּבָרִים; 15

XXIX. *Nadab and Abihu destroyed, for offering strange fire*;
Lev. X. 1—3.

וַיִּקְחוּ בְנֵי־אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ מִתַּתּוֹ וַיִּתְּנוּ 1
 בָּהֶן אֵשׁ וַיִּשְׂימוּ עָלֶיהָ קִטְרֹת וַיִּקְרִיבוּ לִפְנֵי יְהוָה 2
 אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם; וַתֵּצֵא אֵשׁ מִלִּפְנֵי 3
 יְהוָה וַתֹּאכַל אוֹתָם וַיָּמָתוּ לִפְנֵי יְהוָה; וַיֹּאמֶר מֹשֶׁה 4
 אֶל־אַהֲרֹן הוּא אֲשֶׁר־דִּבֶּר יְהוָה וְלֵאמֹר בִּקְרָבִי 5
 אֶקְדָּשׁ וְעַל־פָּנִי כָל־הָעָם אֶכְבֹּד וַיִּדֹּם אַהֲרֹן; 6

XXX. *The blessing to be pronounced by the priests upon the people of Israel*; Num. VI. 22—27.

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר; דִּבֶּר אֶל־אַהֲרֹן וְאֶל־ 22
 בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם; 23

25 24 וַיְבָרֶכֶּה יְהוָה וַיִּשְׁמְרֵהוּ; יֵאָר יְהוָה | פָּנָיו אֵלָיו
 26 וַיַּחֲנֶנּוּ; יֵשָׁא יְהוָה | פָּנָיו אֵלָיו וַיִּשֶׁם לָהּ שָׁלוֹם;
 27 וַשְּׁמוֹ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם;

XXXI. *Destruction of Korah, Dathan, and Abiram;*
 Num. XVI. 23—35.

23 וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר; דַּבֵּר אֶל־הָעֵדָה לֵאמֹר
 24 הָעֲלוּ מִסִּבִּיב לְמִשְׁפַּחַתְכֶּם וְאֲבִירֵם; וַיָּקָם מֹשֶׁה
 25 וַיֵּלֶךְ אֶל־דָּתָן וְאֲבִירֵם וַיִּלְכּוּ אַחֲרָיו וְזָקְנֵי יִשְׂרָאֵל;
 26 וַיִּדְבֹּר אֶל־הָעֵדָה לֵאמֹר סוּרוּ נָא מֵעַל אֹהֶל־יְהוָה
 27 הָרְשָׁעִים הָאֵלֶּה וְאֶל־תִּגְעוּ בְּכָל־אֲשֶׁר לָהֶם פֶּן־תִּסָּפּוּ
 28 בְּכָל־חַטָּאתָם; וַיַּעֲלוּ מֵעַל מִשְׁפַּחַתְכֶּם וְאֲבִירֵם
 29 מִסִּבִּיב וְדָתָן וְאֲבִירֵם יֵצְאוּ נֹצְצִים פֶּתַח אֹהֶל־יְהוָה
 30 וַיִּנְשִׁיחֵם וּבִנְיָהֶם וְטָפָם; וַיֹּאמֶר מֹשֶׁה בְּזֹאת תִּדְעוּן
 31 כִּי־יְהוָה שְׁלַחְנִי לַעֲשׂוֹת אֵת כָּל־הַמַּעֲשִׂים הָאֵלֶּה
 32 כִּי־לֹא מִלְּבָבִי אִם־כְּפִמּוֹת כָּל־הָאָדָם יִמְתּוֹן אֱלֹהִים
 33 וּפְקַדְתָּ כָּל־הָאָדָם יִפְקֹד עֲלֵיהֶם לֹא יְהוָה שְׁלַחְנִי;
 34 וְאִם־בְּרִיאתָ יִבְרָא יְהוָה וּפָצְתָה הָאָדָמָה אֶת־פִּיהָ
 35 וּבִלְעָה אֶתָּם וְאֶת־כָּל־אֲשֶׁר לָהֶם וַיִּרְדּוּ חַיִּים שְׁאֵלָה
 36 וַיִּדְעוּתָם כִּי נֹאצִּים הָאֲנָשִׁים הָאֵלֶּה אֶת־יְהוָה; וַיְהִי
 37 כְּכֹלְתוֹ לְדַבֵּר אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַתִּפְקַע הָאָדָמָה
 38 אֲשֶׁר תַּחְתֵּיהֶם; וַתִּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע
 39 אֶתָּם וְאֶת־בִּתְיָהֶם וְאֶת כָּל־הָאָדָם אֲשֶׁר לָקְרַח וְאֶת
 40 כָּל־הָרִכּוּשׁ; וַיִּרְדּוּ הֵם וְכָל־אֲשֶׁר לָהֶם חַיִּים שְׁאֵלָה
 41 וַתִּכַּס עֲלֵיהֶם הָאָרֶץ וַיִּאָּבְדוּ מִתּוֹךְ תַּקְהָל; וְכָל־
 42 יִשְׂרָאֵל אֲשֶׁר סָבִיבֵיהֶם נָסוּ לְקִלְמָם כִּי אָמְרוּ פֶּן־

35 תִּבְלַעְנוּ הָאָרֶץ; וְאִשׁ יֵצֵא מֵאֵת יְהוָה וְתֹאכַל אֶת
הַחֲמִשִּׁים וּמֵאֲתִים אִישׁ מִקְרִיבֵי הַקִּטְרֶת:

XXXII. *Water brought from the rock, by Moses, for the children of Israel; Num. XX. 7—11.*

7 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: קַח אֶת־הַמֶּטֶה
וְהִקְהֵל אֶת־הָעֵדָה אֹתָהּ וְאֶהְרֹן אָחִיךָ וְדַבַּרְתֶּם אֶל־
הַסֵּלַע לֵעֲיִינֵיהֶם וְנָתַן מִימּוֹ וְהוֹצֵאתָ לָהֶם מַיִם מִן־
9 הַסֵּלַע וְהִשְׁקִיתָ אֶת־הָעֵדָה וְאֶת־בְּעִירָם; וַיִּקַּח מֹשֶׁה
10 אֶת־הַמֶּטֶה מִלִּפְנֵי יְהוָה כַּאֲשֶׁר צִוָּהוּ; וַיִּקְהֲלוּ מֹשֶׁה
וְאֶהְרֹן אֶת־הָקָהֵל אֶל־פְּנֵי הַסֵּלַע וַיֹּאמֶר לָהֶם שְׁמַעוּ־
11 נָא הַמְּרִים הַמִּן־הַסֵּלַע הַזֶּה נּוֹצֵיא לָכֶם מַיִם; וַיִּרֹם
מֹשֶׁה אֶת־יָדוֹ וַיַּךְ אֶת־הַסֵּלַע בְּמִטְּחוֹ פַּעַמַּיִם וַיֵּצֵאוּ
מִים רַבִּים וַתֵּשֶׁת הָעֵדָה וּבְעִירָם:

XXXIII. *Exhortation to love God, to obey his statutes, and to inculcate them on the rising generation; Deut. VI. 4—9, 13, 17, 18.*

4 שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד; וְאַהֲבַתָּ
5 אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־
6 מַאֲדֶּךָ; וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצֻוֶּה
7 הַיּוֹם עַל־לִבְבְּךָ; וְשָׁנַנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ
8 בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ; וְקִשְׁרָתָם
9 לְאוֹת עַל־יָדְךָ וְהָיוּ לְטֹטַפֹּת בֵּין עֵינֶיךָ; וְכַתְּבָתָם
עַל־מַזְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ;
13 אֶת־יְהוָה אֱלֹהֶיךָ תִירָא וְאֹתוֹ תַעֲבֹד וּבְשִׁמּוֹ תִשְׁבַּע;
17 שְׁמֹר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְעַד־תִּיו

18 וַחֲקִיוֹ אֲשֶׁר צִוָּה׃ וַעֲשִׂיתָ הַיֵּשֶׁר וְהַטּוֹב בְּעֵינֵי יְהוָה
לְמַעַן יִיטַב לָךְ וּבָאתָ וּרְשָׁתָּ אֶת־הָאָרֶץ הַטֹּבָה
אֲשֶׁר־נִשְׁבַּע יְהוָה לְאַבְרָהָם׃

XXXIV. *Death and burial of Moses*; Deut. XXXIV. 1—8.

1 וַיַּעַל מֹשֶׁה מֵעֶרְבַת מוֹאָב אֶל־הָר נֹבֹ רֹאשׁ הַפְסֹסָה
אֲשֶׁר עַל־פְּנֵי יְרֵחוֹ וַיִּרְאֶהוּ יְהוָה אֶת־כָּל־הָאָרֶץ
2 אֶת־הַגִּלְעָד עַד־דֶּן׃ וְאֵת כָּל־נַפְתָּלִי וְאֵת־אֶרֶץ אֲפֵרַיִם
וּמְנַשֶּׁה וְאֵת כָּל־אֶרֶץ יְהוּדָה עַד הַיָּם הָאֲחֵרֹן׃
3 וְאֶת־הַנֶּגֶב וְאֶת־הַכֶּפֶר בִּקְעַת יְרֵחוֹ עֵיר הַתְּמָרִים
4 עַד־צֶעֶר׃ וַיֹּאמֶר יְהוָה אֵלָיו זֶאֱרֹא הָאָרֶץ אֲשֶׁר
נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב לֵאמֹר לְזֶרְעֶךָ
5 אֶתְנַנֶּה הָרְאִיתִיךָ בְּעֵינֶיךָ וְשָׂמָה לֹא תַעֲבֹר׃ וַיָּמָת
שֵׁם מֹשֶׁה עַבְד־יְהוָה בְּאֶרֶץ מוֹאָב עַל־פִּי יְהוָה׃
6 וַיִּקְבֹּר אֹתוֹ בְּגִי בְּאֶרֶץ מוֹאָב מִן הַבַּיִת פָּעוֹר וְלֹא־
7 יָדַע אִישׁ אֶת־קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה׃ וּמֹשֶׁה בֶן־
מֵאָה וָעֶשְׂרִים שָׁנָה בָּמָתוֹ לֹא־כָהֵנָה עֵינָיו וְלֹא־נָס
8 לָחֶה׃ וַיִּבְכּוּ בְנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה בְּעֶרְבַת מוֹאָב
שְׁלֹשִׁים יוֹם וַיִּתְּמוּ יָמָי בְּכִי אֲבֵל מֹשֶׁה׃

XXXV. *Passage of the river Jordan, by the children of Israel*;
Josh. III. 9—17.

9 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל גִּשּׁוּ הַנָּה וְשִׁמְעוּ אֶת־
10 דְּבָרַי יְהוָה אֱלֹהֵיכֶם׃ וַיֹּאמֶר יְהוֹשֻׁעַ בּוֹזֵאת תְּדַלְעוּן
כִּי אֵל חַי בְּקִרְבְּכֶם וְהוֹרֵשׁ יוֹרֵשׁ מִפְּנֵיכֶם אֶת־
הַבְּנִעָנִי וְאֶת־הַחִתִּי וְאֶת־הַחִיטִּי וְאֶת־הַפְּרִזִּי וְאֶת־
11 הַגִּרְגָּשִׁי וְהָאֲמֹרִי וְהַיְבוֹסִי׃ הַנָּה אֲרוֹן הַפְּרִיִת אֲדוֹן

12 כִּלְהֶאָרֶץ עֲבַר לִפְנֵיכֶם בִּירְדֵּן; וַעֲתָה קָחוּ לָכֶם
 שְׁנֵי עֶשֶׂר אִישׁ מִשְׁבֵּטֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־
 13 אֶחָד לִשְׁבֵט; וְהָיָה כִּנּוּחַ כַּפּוֹת רִגְלֵי הַפְּתָנִים לְשָׂאֵי
 אֲרוֹן יְהוָה אֲדוֹן כִּלְהֶאָרֶץ בְּמִי הִירְדֵּן מִי הִירְדֵּן
 יִכְרֹתוּן הַמַּיִם הַיְרֵדִים מִלְמַעְלָה וַיַּעֲמֵדוּ נֹד אֶחָד;
 14 וַיְהִי כִּנְסַע־הָעַם מֵאַהֲלֵיהֶם לָעֵבֶר אֶת־הִירְדֵּן וְהַפְּתָנִים
 15 נִשְׂאֵי הָאֲרוֹן הַבְּרִית לִפְנֵי הָעַם; וְכִבּוֹא נִשְׂאֵי הָאֲרוֹן
 עַד־הִירְדֵּן וּרְגֵלֵי הַפְּתָנִים נִשְׂאֵי הָאֲרוֹן נִטְּבָלוּ בַּקֶּצֶה
 הַמַּיִם וְהִירְדֵּן מָלֵא עַל־כָּל־גְּדוֹתָיו כָּל יְמֵי קִצְרוֹ;
 16 וַיַּעֲמֵדוּ הַמַּיִם הַיְרֵדִים מִלְמַעְלָה קָמוּ נֹד־אֶחָד
 הַרְחֹק מֵאֵד בְּאֵדָם הָעִיר אֲשֶׁר מִצַּד צָרְתָן וְהִירְדִים
 עַל יָם הָעַרְבָה יָם־הַמֶּלַח תָּמּוּ נִכְרָתוֹ וְהָעַם עָבְרוּ
 17 בְּנֹד יְרִיחוֹ; וַיַּעֲמֵדוּ הַפְּתָנִים נִשְׂאֵי הָאֲרוֹן בְּרִית־
 יְהוָה בַּחֲרֵבָה בְּתוֹךְ הִירְדֵּן הַכֵּן וְכָל־יִשְׂרָאֵל עֹבְרִים
 בַּחֲרֵבָה עַד אֲשֶׁר־תָּמּוּ כָּל־הַנָּחַל לָעֵבֶר אֶת־הִירְדֵּן;

XXXVI. *The sun and moon arrested in their course;*

Josh. X. 12—14.

12 אַז יִדְבַּר יְהוֹשֻׁעַ לַיהוָה בַּיּוֹם הַהוּא אֶת־הָאֱמֹרִי
 לִפְנֵי בְנֵי יִשְׂרָאֵל וַיֹּאמֶר ׀ לְעֵינֵי יִשְׂרָאֵל שֶׁמֶשׁ
 13 בְּגִבְעוֹן דָּוָם וַיִּרְחַ בַּעֲמֶק אֵילֹן; וַיֵּדֶם הַשֶּׁמֶשׁ וַיִּרְחַ
 עָמַד עַד־יָקָם גִּזִּי אֲבִיּוֹ הֲלֹא־הִיא כְּתוּבָה עַל־סֵפֶר
 הַיֵּשֶׁר וַיַּעֲמַד הַשֶּׁמֶשׁ בְּחֻצֵּי הַשָּׁמַיִם וְלֹא־אָץ לָבוֹא
 14 בַּיּוֹם תָּמִים; וְלֹא תָיָה כַּיּוֹם הַהוּא לִפְנֵינוּ וְאַחֲרָיו
 לְשֶׁמֶע יְהוָה בְּקוֹל אִישׁ כִּי יְהוָה נִלְחָם לְיִשְׂרָאֵל;

XXXVII. *Victory of Deborah and Barak*; Judg. IV. 13—24.

13 וַיִּזְעַק סִיסְרָא אֶת־כָּל־רֶכֶבָּו הַתֵּשֶׁע מֵאוֹת רֶכֶב בָּרוֹזַי
 וְאֶת־כָּל־הָעָם אֲשֶׁר אִתּוֹ מִחֶרֶשֶׁת הַגּוֹיִם אֶל־נַחֲל
 14 קִישּׁוֹן׃ וַתֹּאמֶר דִּבְרָה אֶל־בָּרַק קוּם כִּי זֶה הַיּוֹם
 אֲשֶׁר נָתַן יְהוָה אֶת־סִיסְרָא בְיָדְךָ הֲלֹא יְהוָה יֵצֵא
 לִפְנֶיךָ וַיִּרְדּוּ בָרַק מֵהָר תַּבּוֹר וַעֲשֶׂתָּת אֲלֵפִים אִישׁ
 15 אֲחֵרָיו׃ וַיְהִי אֶת־סִיסְרָא וְאֶת־כָּל־הָרֶכֶב
 וְאֶת־כָּל־הַמַּחֲנֶה לִפְנֵי־חֶרֶב לִפְנֵי בָרַק וַיִּרְדּוּ סִיסְרָא
 16 מֵעַל הַמָּרְפֶּבֶת׃ וַיָּנֶס בְּרַגְלָיו׃ וּבָרַק רָדָה אֲחֵרֵי
 הָרֶכֶב וְאֲחֵרֵי הַמַּחֲנֶה עַד חֶרֶשֶׁת הַגּוֹיִם וַיִּפֹּל כָּל־
 17 מַחֲנֶה סִיסְרָא לִפְנֵי־חֶרֶב לֹא נִשְׁאַר עַד־אַחַד׃ וְסִיסְרָא
 נָס בְּרַגְלָיו אֶל־אֶהֱל יֶעֱלֹ אֵשֶׁת חֶבֶר הַקִּינִי כִּי שָׁלוֹם
 18 בֵּין יִבְיִן מֶלֶךְ־חֲצוֹר וּבֵין בֵּית חֶבֶר הַקִּינִי׃ וַתֵּצֵא
 יֶעֱלֹ לִקְרַאת סִיסְרָא וַתֹּאמֶר אֵלָיו סוּרָה אֲדֹנָי סוּרָה
 אֵלָי אֶל־בֵּיתִי וַיִּסֹּר אֵלֶיהָ הָאֱהֱלָה וַתִּכְסְּהוּ בִשְׂמִיכָה׃
 19 וַיֹּאמֶר אֵלֶיהָ הֲשִׁקִּינִי־נָא מַעַט־מַיִם כִּי צָמָתִי וַתִּפְתָּח
 20 אֶת־נְאוֹד הַחֲלָב וַתִּשְׁקֶהוּ וַתִּכְסְּהוּ׃ וַיֹּאמֶר אֵלֶיהָ
 עֲמִד פֶּתַח הָאֱהֱל וְהָיָה אִם־אִישׁ יָבֹא וְשָׂאֲלֶךָ וְאָמַר
 21 הִישָׁפָה אִישׁ וְאָמַרְתָּ אֵין׃ וַתִּקַּח יֶעֱלֹ אֵשֶׁת־חֶבֶר
 אֶת־יֵתֶד הָאֱהֱל וַתִּשֶׂם אֶת־הַמַּקְבֹּת בְּיָדָהּ וַתְּבוֹא
 אֵלָיו בַּלָּאט וַתִּתְקַע אֶת־הַיֵּתֶד בְּרַקְתּוֹ וַתִּצָּנַח בְּאַרְצָ
 22 וְהוּא־נִרְדָּם וַיָּעַף וַיָּמָת׃ וְהָיָה בָרַק רֹדֵף אֶת־
 סִיסְרָא וַתֵּצֵא יֶעֱלֹ לִקְרַאתוֹ וַתֹּאמֶר לוֹ לָךְ וְאַרְבָּנָךְ
 אֶרֶץ־הָאִישׁ אֲשֶׁר־אַתָּה מִבְּקָשׁ וַיָּבֹא אֵלֶיהָ וְהָיָה
 23 סִיסְרָא נָפֹל מֵת וְהַיֵּתֶד בְּרַקְתּוֹ׃ וַיִּכְנַע אֱלֹהִים בַּיּוֹם

24 הָיוּ אֶת גִּבּוֹן מֶלֶךְ־כְּנָעַן לִפְנֵי בְנֵי יִשְׂרָאֵל; וַתֵּלֶךְ
יָד בְּנֵי־יִשְׂרָאֵל הַלּוֹךְ וְקָשָׁה עַל גִּבּוֹן מֶלֶךְ־כְּנָעַן עַד
אֲשֶׁר הִכְרִיתוּ אֶת גִּבּוֹן מֶלֶךְ־כְּנָעַן;

XXXVIII. *Death of Samson*; Judg. XVI. 23—31.

23 וְסַרְנֵי פִלְשְׁתִּים נֹאסְפוּ לְזִבְחַת זִבְח־גָּדוֹל לְדָגוֹן
אֱלֹהֵיהֶם וּלְשִׁמְחָה וַיֹּאמְרוּ נָתַן אֱלֹהֵינוּ בְּיָדֵנוּ אֶת
24 שְׁמִשׁוֹן אוֹיְבֵנוּ; וַיֵּרְאוּ אוֹתוֹ הָעָם וַיִּהְיֶה אֵת־
אֱלֹהֵיהֶם כִּי אָמְרוּ נָתַן אֱלֹהֵינוּ בְּיָדֵנוּ אֶת־אוֹיְבֵנוּ
וְאֵת מַחְרִיב אֶרְצֵנוּ וְאֲשֶׁר הִרְבָּה אֶת־חֲלָלֵינוּ;
25 וַיְהִי כִּיטוֹב לָבָם וַיֹּאמְרוּ קִרְאוּ לְשִׁמְשׁוֹן וַיִּשְׁחַק־
לָנוּ וַיִּקְרְאוּ לְשִׁמְשׁוֹן מִבֵּית הָאֲסִירִים וַיִּצְחַק לִפְנֵיהֶם
26 וַיַּעֲמִידוּ אוֹתוֹ בֵּין הָעַמּוּדִים; וַיֹּאמֶר שְׁמִשׁוֹן אֶל־
הַנָּעַר הַמְּחַזֵּק בְּיָדוֹ הַנִּיחָה אוֹתִי וְהַיָּמִשְׁנִי אֶת־
הָעַמּוּדִים אֲשֶׁר הַבַּיִת נִכּוֹן עֲלֵיהֶם וְאֲשַׁעַן עֲלֵיהֶם;
27 וְהַבַּיִת מָלֵא הָאֲנָשִׁים וְהַנָּשִׁים וְשָׂמָּה כָּל סַרְנֵי
פִלְשְׁתִּים וְעַל־הַגָּג כְּשֶׁלֶשֶׁת אֲלָפִים אִישׁ וְאִשָּׁה הָרָאִים
28 בְּשִׁחּוֹק שְׁמִשׁוֹן; וַיִּקְרָא שְׁמִשׁוֹן אֶל־יְהוָה וַיֹּאמֶר
אֲדֹנָי יְהוָה זְכַרְנִי נָא וְחַזְקֵנִי נָא אֲךָ הַפַּעַם הַזֶּה
הָאֱלֹהִים וְאִנְקָמָה נִקְם־אֶתְּ מִשְׁתִּי עֵינִי מִפִּלְשְׁתִּים;
29 וַיִּלְפַּת שְׁמִשׁוֹן אֶת־שָׁנָיו עֲמוּדֵי הַתֹּךְ אֲשֶׁר הַבַּיִת
נִכּוֹן עֲלֵיהֶם וַיִּסְמַךְ עֲלֵיהֶם אֶחָד בְּיָמֵינוּ וְאֶחָד
30 בְּשִׁמְאָלוֹ; וַיֹּאמֶר שְׁמִשׁוֹן תָּמַת נַפְשִׁי עִם־פִּלְשְׁתִּים
וַיֵּט בְּכַח וַיִּפֹּל הַבַּיִת עַל־הַסַּרְנִים וְעַל־כָּל־הָעָם
אֲשֶׁר־בּוֹ וַיְהִיו הַיָּמִיתִים אֲשֶׁר־הָמִית בְּמוֹתוֹ רַבִּים
31 מֵאֲשֶׁר הָמִית בַּחַיּוֹ; וַיִּרְדּוּ אַחֲיוֹ וְכָל־בֵּית אָבִיהֶּ

ה'ת' רפ"א v. 28. והמשיני v. 26. האסורים p. ib. כטוב p. v. 25.

וַיִּשְׁאֹל אֹתוֹ וַיַּעַלֵּהוּ וַיִּקְבְּרוּ אֹתוֹ בֵּין צִרְעָה וּבֵין
אֲשֶׁת־אֹהֶל בְּקִבְרֵי מְנוּחַ אָבִיו וְהוּא שָׁפֹט אֶת־יִשְׂרָאֵל
עֶשְׂרִים שָׁנָה;

XXXIX. *The calling of Samuel*; 1. Sam. III. 1—14.

1 וַהֲנַעַר שְׁמוּאֵל מִשְׁרַח אֶת־יְהוָה לְבָנִי עָלַי וְדַבֵּר
2 יְהוָה הִיָּה יִקָּר בַּיָּמִים הֵלֶם אֵין חֲזוֹן נִפְרָץ; וַיְהִי
3 בַּיּוֹם הַהוּא וַיַּעַלֵּה שֹׁכֵב בְּמִקְוָמוֹ וַיַּעֲזֹב הַחֲלוֹ כַּהוֹת
4 לֹא יוֹכֵל לִרְאוֹת; וַנֵּר אֱלֹהִים טָרַם וַיִּכְפֹּה וּשְׁמוּאֵל
5 שֹׁכֵב בְּהִיכַל יְהוָה אֲשֶׁר־שָׁם אֲרוֹן אֱלֹהִים; וַיִּקְרָא
6 יְהוָה אֶל־שְׁמוּאֵל וַיֹּאמֶר הִנְנִי; וַיִּרְץ אֶל־עָלָיו וַיֹּאמֶר
7 הִנְנִי כִּי־קִרְאתָ לִי וַיֹּאמֶר לֹא־קִרְאתִי שׁוּב שֹׁכֵב וַיִּלָּךְ
8 וַיִּשָּׁכֵב; וַיִּסָּף יְהוָה קִרְא עוֹד שְׁמוּאֵל וַיָּקָם שְׁמוּאֵל
9 וַיִּלָּךְ אֶל־עָלָיו וַיֹּאמֶר הִנְנִי כִּי קִרְאתָ לִי וַיֹּאמֶר לֹא־
10 קִרְאתִי בְנִי שׁוּב שֹׁכֵב; וּשְׁמוּאֵל טָרַם יָדַע אֶת־יְהוָה
11 וַיִּטְרַם וַיִּגְלֶה אֵלָיו דְּבַר־יְהוָה; וַיִּסָּף יְהוָה קִרְא־
12 שְׁמוּאֵל בַּשְּׁלִישִׁת וַיָּקָם וַיִּלָּךְ אֶל־עָלָיו וַיֹּאמֶר הִנְנִי כִּי
13 קִרְאתָ לִי וַיִּבֶן עָלָיו כִּי יְהוָה קִרְא לְנַעַר; וַיֹּאמֶר עָלָיו
14 לְשְׁמוּאֵל לֵךְ שֹׁכֵב וְהִיָּה אִם־יִקְרָא אֵלָיו וְאָמַרְתָּ
15 דַּבֵּר יְהוָה כִּי שָׁמַע עֲבָדְךָ וַיִּלָּךְ שְׁמוּאֵל וַיִּשָּׁכֵב
16 בְּמִקְוָמוֹ; וַיָּבֹא יְהוָה וַיִּתְיַצֵּב וַיִּקְרָא כַּפֶּסֶס־כַּפֶּסֶם
17 שְׁמוּאֵל וּשְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דַּבֵּר כִּי שָׁמַע
18 עֲבָדְךָ; וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל הִנֵּה אֲנִכִּי עֹשֶׂה
19 דְּבַר בְּיִשְׂרָאֵל אֲשֶׁר כָּל־שֹׁמְעוֹ תִּצְלִינָה שְׁתֵּי אָזְנוֹ;
20 בַּיּוֹם הַהוּא אֲקִים אֶל־עָלָיו אֵת כָּל־אֲשֶׁר דְּבַרְתִּי

13 אֶל־בֵּיתוֹ הָחֹל וּבָלָה; וַהֲגִדְתִּי לוֹ כִּי־שָׁפֵט אָנִי
 אֶת־בֵּיתוֹ עַד־עוֹלָם בָּעֵינִן אֲשֶׁר־יִדַּע כִּי־מִקְלָלִים
 14 לָהֶם בָּנָיו וְלֹא כָהָה בָּם; וְלִכְן נִשְׁפָּעֵתִי לְבֵית עַלִי
 אִם־יִתְכַפֵּר עֵינִן בֵּית־עַלִי בְּזָבַח וּבַמִּנְחָה עַד־עוֹלָם;

XL. *Combat of David with Goliath*; 1 Sam. XVII. 38—51.

38 וַיִּלְבָּשׁ שָׂאוּל אֶת־דָּוִד מִדָּוִי וַנָּתַן קוֹבֵעַ נְחֹשֶׁת עַל־
 39 רֹאשׁוֹ וַיִּלְבָּשׁ אֹתוֹ שָׁרְיוֹן; וַיַּחְזֵר דָּוִד אֶת־חֶרְבּוֹ
 מֵעַל לַמַּדְיָו וַיֹּאֲל לְלָכָה כִּי לֹא־נִסָּה וַיֹּאמֶר דָּוִד אֶל־
 שָׂאוּל לֹא־אוּכַל לְלָכֶת בְּאַלָּה כִּי לֹא נִסִּיתִי וַיִּסְרֹם
 40 דָּוִד מֵעַלָּיו; וַיִּקַּח מִקְלָו בְּיָדוֹ וַיַּבְחֶר־לּוֹ חֲמִשָּׁה
 חֲלָקִין אֲבָנִים וּמִן־הַנֶּחֱל וַיִּשֶׂם אֹתָם בְּכָלֵי הָרָעִים
 אֲשֶׁר־לּוֹ וּבִבְלָקוֹט וְקִלְעוֹ בְּיָדוֹ וַיַּגֵּשׁ אֶל־הַפְּלִשְׁתִּי;
 41 וַיֵּלֶךְ הַפְּלִשְׁתִּי הַלֵּךְ וְקָרַב אֶל־דָּוִד וַהֲאִישׁ נִשְׂא
 42 הַצֹּנָה לְפָנָיו; וַיַּבֵּט הַפְּלִשְׁתִּי וַיִּרְאֶה אֶת־דָּוִד וַיִּבְהַהוּ
 43 כִּי־הָיָה נָעַר וְאִדְמָנִי עִם־יִשָּׁה מִרְאָה; וַיֹּאמֶר הַפְּלִשְׁתִּי
 אֶל־דָּוִד הֲכָלָב אָנֹכִי כִּי־אַתָּה בֶּן־אִלִּי בַּמִּקְלָו־
 44 וַיִּקָּלֵל הַפְּלִשְׁתִּי אֶת־דָּוִד בְּאַלְהָיו; וַיֹּאמֶר הַפְּלִשְׁתִּי
 אֶל־דָּוִד לָכֶה אֵלַי וְאַתָּנָה אֶת־בִּשְׂרִי לְעוֹף הַשָּׁמַיִם
 45 וּלְבִהֶמֶת הַשָּׂדֶה; וַיֹּאמֶר דָּוִד אֶל־הַפְּלִשְׁתִּי אַתָּה
 בֶּן־אִלִּי בַּחֶרֶב וּבַחֲנִית וּבַכִּידוֹן וְאָנֹכִי בֶּן־אִלִּי
 בְּשֵׁם יְהוָה צָבָאוֹת אֱלֹהֵי מִעְרָכוֹת יִשְׂרָאֵל אֲשֶׁר
 46 חָרַפְתָּ; הַיּוֹם הַזֶּה וְיִסָּרְךָ יְהוָה בְּיָדִי וְהַכֹּתִיךָ
 וְהִסְרֹתִי אֶרֶץ־רַאשֶׁךָ מֵעַלֶיךָ וְנָתַתִּי פָגֶר מִחֲנוֹתֶיךָ
 פְּלִשְׁתִּים הַיּוֹם הַזֶּה לְעוֹף הַשָּׁמַיִם וּלְחַיֵּית הָאָרֶץ

47 וַיִּדְעוּ כָּל־הָאָרֶץ כִּי יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל; וַיִּדְעוּ
 כָּל־הַקָּהָל הַזֶּה כִּי־לֹא בָחַרְבַּ וּבְחֲנִית יְהוֹשִׁיעַ יְהוָה
 48 כִּי לַיהוָה הַמִּלְחָמָה וְנָתַן אֶתְכֶם בְּיָדוֹ; וְהָיָה כִּי־
 קָם הַפְּלִשְׁתִּי וַיִּלָּךְ וַיִּקְרַב לְקִרְאֵת דָּוִד וַיִּמָּהַר דָּוִד
 49 וַיִּרְץ הַמַּעְרָכָה לְקִרְאֵת הַפְּלִשְׁתִּי; וַיִּשְׁלַח דָּוִד אֶת־
 יִדְוֹ אֶל־הַפְּלִי וַיִּקַּח מִשָּׁם אֶבֶן וַיַּקְלַע וַיָּבֶד אֶת־
 הַפְּלִשְׁתִּי אֶל־מַצְחוֹ וַחֲטָבַע הָאֶבֶן בְּמַצְחוֹ וַיַּפֵּל עַל־
 50 פָּנָיו אֶרְצָה; וַיַּחֲזֹק דָּוִד מִן־הַפְּלִשְׁתִּי בַּקֶּלַע וּבָאֶבֶן
 וַיָּבֶד אֶת־הַפְּלִשְׁתִּי וַיִּמָּתְהוּ וַחֲרַב אֵין בְּיַד־דָּוִד;
 51 וַיִּרְץ דָּוִד וַיַּעֲמֹד אֶל־הַפְּלִשְׁתִּי וַיִּקַּח אֶרֶץ־חֶרֶב
 וַיִּשְׁלַפְהָ מִתַּעֲרָה וַיִּמָּתְהוּ וַיִּכְרַת־גֵּבַת אֶת־רֹאשׁוֹ
 וַיִּרְאוּ הַפְּלִשְׁתִּים כִּי־מָת גִּבּוֹרָם וַיִּנָּסוּ;

XLI. *Hallelujah Psalm*; Ps. CL.

- 1 הַלְלוּ יְהוָה
- הַלְלוּ־אֵל בְּקִדְשׁוֹ
- הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ;
- 2 הַלְלוּהוּ בְּגִבּוֹרָתוֹ
- הַלְלוּהוּ בְּרֵב גְּדָלוֹ;
- 3 הַלְלוּהוּ בִּתְקַע שׁוֹפָר
- הַלְלוּהוּ בַּנֶּבֶל וּבְכוֹר;
- 4 הַלְלוּהוּ בַתֵּן וּמִחּוֹל
- הַלְלוּהוּ בַּמִּנִּים וְעִגָּב;
- 5 הַלְלוּהוּ בַּצִּלְצָלִי־שֹׁמֵעַ
- הַלְלוּהוּ בַּצִּלְצָלִי תְרוּעָה;
- 6 כָּל הַנִּשְׁמָה תִּהְיֶה יְהוָה
- הַלְלוּ־יְהוָה;

XLII. *Exhortation to bless God*; Ps. 134.

שִׁיר הַמַּעֲלֹת

- 1 הִנֵּה | בָּרְכוּ אֶת־יְהוָה כָּל־עַבְדֵי יְהוָה
הַעֲמֻדִים בְּבֵית־יְהוָה בַּלַּיִלֹת;
2 שְׁאוּ־יְדֵכֶם קֹדֶשׁ
וּבָרְכוּ אֶת־יְהוָה;
3 וּבָרְכֵה יְהוָה מִצִּיּוֹן
עִשֶׂה שָׁמַיִם וָאָרֶץ;

XLIII. *Exhortation to praise God*; Ps. 117.

- 1 הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם
שִׁבְחוּהוּ כָל־הָאֻמִּים;
2 כִּי גָבַר עָלֵינוּ | חַסְדּוֹ
וְאִמַּת־יְהוָה לְעוֹלָם
הַלְלוּ־יְהוָה;

XLIV. *God our benefactor*; Ps. 113.

- 1 הַלְלוּ יְהוָה |
הַלְלוּ עַבְדֵי יְהוָה
הַלְלוּ אֶת־שֵׁם יְהוָה;
2 יְהִי שֵׁם יְהוָה מְבָרָךְ
מֵעַתָּה וְעַד־עוֹלָם;
3 מִמְּזֶרֶח־שֶׁמֶשׁ עַד־מְבֹאֵל
מִהַלָּל שֵׁם יְהוָה;
4 רֵם עַל־כָּל־גּוֹיִם יְהוָה
עַל־הַשָּׁמַיִם כְּבוֹדוֹ;

5 מִי כִּיהוָה אֱלֹהֵינוּ
 הַמִּגְבִּיהִי לְשֹׁכֶת׃
 6 הַמְשַׁפִּילִי לְרֹאוֹת
 בְּשָׁמַיִם וּבָאָרֶץ׃
 7 מִקִּימִי מֵעַפְרֵי הָאֲדָמָה
 מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן׃
 8 לְהוֹשִׁיבִי עִם־נְדִיבִים
 עִם נְדִיבֵי עַמּוֹ׃
 9 מוֹשִׁיבִי ׀ עֶקְרַת הַבֵּית
 אִם־הַבָּנִים שְׂמִיחָה
 הִלְלוּ־יָהּ׃

XLV. *God merciful and faithful; Ps. 103.*

לְדָוִד
 1 בָּרַכְי נַפְשִׁי אֶת־יְהוָה
 וְכָל־קִרְבִּי אֶת־שֵׁם קְדֹשׁוֹ׃
 2 בָּרַכְי נַפְשִׁי אֶת־יְהוָה
 וְאֵל־תִּשְׁכַּחַי כָּל־גְּמוּלוֹ׃
 3 הַפֹּלֵחַ לְכָל־עֲוֹנוֹכִי
 הָרֹפֵא לְכָל־תַּחֲלָאוֹתֵי׃
 4 הַגּוֹאֵל מִשַּׁחַת חַיִּיכִי
 הַמַּעֲטָרְכִי חֶסֶד וְרַחֲמִים׃
 5 הַמְשַׁבִּיעַ בְּטוֹב עֲדִיךָ
 תַתְּחִיל בְּנַפְשִׁי נְעוּרֵיכִי׃
 6 עֲשֵׂה צְדָקוֹת יְהוָה
 וּמִשְׁפָּטִים לְכָל־עֲשׂוּקִים׃

- 7 יוֹדִיעַ דְּרָכָיו לְמֹשֶׁה
 לִבְנֵי יִשְׂרָאֵל עֲלִילוֹתָיו:
 8 רַחֲמִים וְחַנּוּן יְהוָה
 אֶרֶץ אֲפִים וְרַב־חֶסֶד:
 9 לֹא־לִנְצַח יָרִיב
 וְלֹא לְעוֹלָם יִשׁוּר:
 10 לֹא כַחַט־אִינוֹ עֲשֵׂה לָנוּ
 וְלֹא כְעֹנִיתֵינוּ גָּמַל עָלֵינוּ:
 11 כִּי כִגְבַהַּ שָׁמַיִם עַל־הָאָרֶץ
 גָּבַר חֶסֶדוֹ עַל־יִרְאָיו:
 12 כְּרַחֵק מִזֶּרֶחַ מִמַּעַרְב
 הִרְחִיק מִמֶּנּוּ אֶת־פֶּשַׁעֵינוּ:
 13 כְּרַחֵם אֵב עַל־בָּנִים
 רַחֵם יְהוָה עַל־יִרְאָיו:
 14 כִּי־הוּא יָדַע יִצְחָק
 זָכוֹר כִּי־עַפְרָה אֲנִיָּהּ:
 15 אֲנֹשׁ כַּחֲצִיר יָמָיו
 כְּצִיץ הַשָּׂדֶה כֵּן יִצְיֵץ:
 16 כִּי רוּחַ עֲבָרָה־בּוֹ וְאִינוֹנוּ
 וְלֹא־יִכִּירֵנוּ עוֹד מְקוֹמוֹ:
 17 וְחֶסֶד יְהוָה מִעוֹלָם
 וְעַד־עוֹלָם עַל־יִרְאָיו
 וְצַדִּיקָתוֹ לִבְנֵי בָנִים:
 18 לְשִׁמְרֵי בְרִיתוֹ
 וְלִזְכָּרֵי פִקְדָּיו לַעֲשׂוֹתָם:

- 19 יְהוָה בְּשֵׁמִים הִכִּין כִּסְאוֹ
וּמִלְכוּתוֹ בְּכָל מַשְׁלָה;
20 בִּרְכוּ יְהוָה אֱלֹהֵינוּ
גִּבּוֹרֵי כָח עֹשֵׂי דְבָר
לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ;
21 בִּרְכוּ יְהוָה כָּל־צְבָאוֹ
מִשְׁרָתָיו עֹשֵׂי רְצוֹנוֹ;
22 בִּרְכוּ יְהוָה אֱלֹהֵינוּ
בְּכָל־מְקוֹמוֹת מִמֶּשְׁלָתוֹ
בִּרְכוּ נַפְשֵׁי אֶת־יְהוָה;

XLVI. *God our Creator*; Ps. 100.

מְזִמֹּר לְתוֹדָה

- 1 הִרְיעוּ לַיהוָה כָּל־הָאָרֶץ;
2 עֲבֹדוּ אֶת־יְהוָה בְּשִׂמְחָה
בְּאוֹ לִפְנֵי בְּרִנָּה;
3 דָּעוּ כִּי־יְהוָה הוּא אֱלֹהִים
הוּא עֹשֶׂנוּ וְלֹא אֲנִיחֵנוּ
עָמֹ וְצֹאן מִרְעִיתוֹ;
4 בְּאוֹ שִׁעְרָיו אֲבִתּוֹדָה
תִּצְרֹתִיו בְּתִהְלָה
הוֹדוּ לוֹ בִּרְכוּ שָׁמַיִם;
5 כִּי־טוֹב יְהוָה לְעוֹלָם חַסְדּוֹ
וְעַד־דָּר וָדָר אֱמוּנָתוֹ;

XLVII. *God the mighty King ; Ps. 93.*

- 1 יְהוָה מֶלֶךְ גָּאוֹת לִבָּשׁ
 לִבָּשׁ יְהוָה עֵז הַתְּאוֹזָר
 אֶת־תְּכוֹן תִּבְלָל בַּל־תִּמּוּט ;
- 2 נִכּוֹן כִּסֵּאֲךָ מֵאֶז
 מְעוֹלָם אֶתָּה ;
- 3 נִשְׂאוּ נְהָרוֹת ו יְהוָה
 נִשְׂאוּ נְהָרוֹת קוֹלָם
 יִשְׂאוּ נְהָרוֹת דְּכֻכִּים ;
- 4 מְקַלּוֹת ו מַיִם רַבִּים
 אֲדִירִים מִשְׁפְּרִי־יָם
 אֲדִיר בְּמַרוֹם יְהוָה ;
- 5 עֲדִיךָ ו נֶאֱמְנוּ מְאֹד
 לְבֵיתְךָ נֶאֱוָה־קֹדֶשׁ
 יְהוָה לְאֶרֶץ יָמִים ;

XLVIII. *God's kindness in providing for his creatures ;
Ps. 65.*

- לְמַנְצָח מִזְמוֹר לְדָוִד שִׁיר :
- 2 לֵךְ דְּמִיָּה תְהִלָּה ו אֱלֹהִים בְּצִיּוֹן
 וְלֵךְ יִשְׁלֵם־נִדָּר ;
- 3 שִׁמְעַתְּ תַפְלָה
 עֲדִיךָ פֶלֶא־פֶשֶׁר יִבְאוּ ;
- 4 דְּבַר עֹנֶת גָּבְרוּ מִנִּי
 פִּשְׁעֵינוּ אֶתָּה תְכַפֵּרם ;
- 5 אֲשֶׁרִי ו תִּבְחָר ו תִּקְרַב

- יִשְׁכֹּן חֲצִירֶיהָ
 נִשְׁכַּעַה בְּטוֹב בֵּיתָהּ
 קָדֵשׁ הֵיכָלָהּ :
 6 נִרְאוֹת | בְּצֹדֵק תַּעֲנֶנּוּ אֱלֹהֵי יִשְׁעֶנּוּ
 מִבֶּטֶחַ כָּל־קְצוֹי־אָרֶץ וַיֵּם רְחֻקִּים :
 7 מְכִין הַרִים בְּכַחַּו
 נֶאֱזַר בְּגִבּוֹרָה :
 8 מִשְׁבִּיחַ | שְׁאוֹן יָמִים
 שְׁאוֹן גְּלִיָּהֶם וְהַמּוֹן לְאֻמִּים :
 9 וַיִּירָאוּ וַיִּשְׁבְּי קִצּוֹת מְאוֹתֶיהָ
 מוֹצֵאֵי בָקָר וְעֶרֶב תְּרִנִּין :
 10 פְּקֻדֹת הָאָרֶץ וְתִשְׁקָקָהּ
 רִבַּת תַּעֲשִׁרְנָה פֶּלֶג אֱלֹהִים מִלֵּא מִים
 תִּכְוֶן דָּגָנָם כִּי־כֵן תִּכְיֶנָּה :
 11 תִּלְמִיָּה רְוָה נַחַת גְּדוּדָהּ
 בְּרִיבִים תִּמְוִגֶנָּה צְמִחָהּ | תִּבְרַךְ :
 12 עֲטֻרַת שִׁנַּת טוֹבָתָהּ
 וּמַעֲגָלֶיהָ יִרְעֶפוּ דָּשֵׁן :
 13 יִרְעֶפוּ נְאוֹת מִדְּבָר
 וְגִיל גְּבָעוֹת תַּחֲלִינָה :
 14 לִבְשׁוֹ כְּרִים | הַצֹּאן
 וְעִמְּקִים יַעֲטֹפוּ־בָהּ
 יִתְרַוְעֻ אֶת־יֹשִׁירֹי :

XLIX. *God our refuge; Ps. 46.*

- לְמַנְצָאָה לְבְנֵי־קִרַח עַל־עֲלָמוֹת שִׁיר :
 2 אֱלֹהִים לָנוּ מִחֲסֶה וְעֹז
 עֲזָרָה בְּצָרוֹת נִמְצָא מֶאֱד :
 3 עַל־כֵּן לֹא־נִירָא בְּהַמִּיר אֶרֶץ
 וּבִמְלוֹט הָהָרִים בְּלֵב יַמִּים :
 4 יַהֲמוּ יַחֲמְרוּ מִיָּמָיו
 יִרְעֹשׁוּ־הָהָרִים בְּגִּאוֹתָיו סֵלָה :
 5 נָהָר פִּלְגָיו יִשְׁמְחוּ עִיר־אֱלֹהִים
 קָדֹשׁ מִשְׁכְּנֵי עֲלִיוֹן :
 6 אֱלֹהִים בְּקִרְבָּה בַּל־תִּמּוֹט
 יַעֲזֹרֵה אֱלֹהִים לַפְּנוֹת בְּקָר :
 7 הָמוּ גוֹיִם מָטוּ מִמְּלָכוֹת
 נָתַן בְּקוֹלּוֹ תִּמּוֹג אֶרֶץ :
 8 יַהֲוֶה צְבָאוֹת עִמָּנוּ
 מִשְׁגֹּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה :
 9 לָכֵן חָזוּ מִפְּעֻלוֹת יַהֲוֶה
 אֲשֶׁר־שָׁם שְׁמוֹת בְּאֶרֶץ :
 10 מִשְׁפִּית מִלְחָמוֹת עַד־קִצָּה הָאֶרֶץ
 קָשָׁת יִשְׁבֵּר וְקִצֵּץ חֲנִית
 עֲגָלוֹת יִשְׁרָף בָּאֵשׁ :
 11 הִרְפּוּ וְדָעוּ בִּי־אֲנֹכִי אֱלֹהִים
 אֲרוּם בְּגוֹיִם אֲרוּם בְּאֶרֶץ :
 12 יַהֲוֶה צְבָאוֹת עִמָּנוּ
 מִשְׁגֹּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה :

L. *God who wields the thunder and lightning ; Ps. 29.*

מזמור לדוד

- 1 הָבוּ לַיהוָה בְּנֵי אֱלֹהִים
הָבוּ לַיהוָה כְּבוֹד וְעֹז ;
- 2 הָבוּ לַיהוָה כְּבוֹד שָׁמוֹ
הַשִּׁתְּחוּ לַיהוָה בְּהַדְרַת-קֹדֶשׁ ;
- 3 קוֹל יְהוָה עַל-הַמַּיִם
אֶל-הַכְּבוֹד הַרְעִים
יְהוָה עַל-מִים רַבִּים ;
- 4 קוֹל-יְהוָה בַּפֶּתַח
קוֹל יְהוָה בְּהַדָּר ;
- 5 קוֹל יְהוָה שֹׁבֵר אֲרָזִים
וַיִּשְׁבֶּר יְהוָה אֶת-אֲרֹז הַלְּבָנוֹן ;
- 6 וַיִּרְקִידֵם כַּמּוֹ-עֵגֶל
לְבָנוֹן וַיִּשְׁרִיזֵם כַּמּוֹ בְּנֵי-רֵאמִים ;
- 7 קוֹל-יְהוָה חֹצֵב לְהַכּוֹת אֵשׁ ;
- 8 קוֹל יְהוָה יַחֲלִיל מִדְּבַר
יַחֲלִיל יְהוָה מִדְּבַר קֹדֶשׁ ;
- 9 קוֹל יְהוָה וַיַּחֲלֵל אֵיגְלוֹת
וַיִּתְּשֵׁן יַעֲרֹת
וַיִּבְהִיכֵלָם כֹּלֹּ אִמֶּר כְּבוֹד ;
- 10 יְהוָה לַמִּכְבּוֹד יֹשֵׁב
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם ;
- 11 יְהוָה עֹז לְעַמּוֹ יִתֵּן
יְהוָה וַיִּבְרַךְ אֶת-עַמּוֹ בִּשְׁלֹם ;

LI. *The Lord our Shepherd* ; Ps. 23.

מְזַמֵּר לְדָוִד

- 1 יְהוָה רֹעִי לֹא אֲחָסֶר ;
 2 בְּנֵאֻת דָּשָׁא יִרְבִּיצָנִי
 עַל־מִי מְנוּחַת יְנִיָּה לִנִּי ;
 3 נַפְשִׁי יִשְׁוֹבֵב
 יְנַחֲנִי בַּמַּעְגָּל צֶדֶק
 לַמַּעַן שְׁמוֹ ;
 4 גַּם כִּי־אֵלֶךְ בְּגִיא צִלְמֹת
 לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי
 שִׁבְטֶךָ וּמַשְׁעֲנֶתְךָ הִמָּה יְנַחֲמֵנִי ;
 5 הִעֲרֹךְ לִפְנֵי | שְׁלֹחַן נֶגֶד צָרָרִי
 דִּשְׁנֶת בַּשָּׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה ;
 6 אֵן | טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי
 וְשִׁבְתִּי בְּבֵית־יְהוָה לְאַרְךָ יָמִים ;

LII. *The King of glory* ; Ps. 24.

לְדָוִד מְזַמֵּר

- 1 לַיהוָה הָאָרֶץ וּמְלוֹאֶתָּהּ
 תִּכְבֵּל וַיִּשְׁבִּי בָהּ ;
 2 כִּי־הוּא עַל־יַמִּים יִסְדֶּהָ
 וְעַל־נְהָרוֹת יִכּוֹנְנֶהָ ;
 3 מִי־יַעֲלֶה בַּהֲר־יְהוָה
 וּמִי יָקוּם בְּמִקְוֵם קָדְשׁוֹ ;
 4 נָקִי כַפָּיִם וּבֶרֶךְ־לֵב
 אִישׁ | לֹא־נִשְׂא לִשְׁוֹא נַפְשׁוֹ
 7

- וְלֹא נִשְׁפַּע לְמַרְמָה׃
 5 יֵשׁוּא בִּרְכָה מֵאֵת יְהוָה
 וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ׃
 6 זֶה דֹּר דְּרָשׁוּ
 מִבְּקָשֵׁי פְנִיָּה יַעֲקֹב סֵלָה׃
 7 שָׂאוּ שְׁעָרִים ׀ רְאֵיכֶם
 וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם
 וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד׃
 8 מִי־זֶה מֶלֶךְ הַכְּבוֹד
 יְהוָה עֲזָזוֹ וְגִבּוֹר
 יְהוָה גִּבּוֹר מִלְחָמָה׃
 9 שָׂאוּ שְׁעָרִים ׀ רְאֵיכֶם
 וְשָׂאוּ פִתְחֵי עוֹלָם
 וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד׃
 10 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד
 יְהוָה צְבָאוֹת
 הוּא מֶלֶךְ הַכְּבוֹד סֵלָה׃

LIII. *The book of nature and of revelation ; Ps. 19.*

- לְמַנְצַח מִזְמוֹר לְדָוִד׃
 2 הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד־אֱלֹהִים
 וּמַעֲשֵׂה יָדָיו מִגִּיד הֶרְקִיעַ׃
 3 יוֹם לְיוֹם יִבְרַע אֱמֶר
 וְלַיְלָה לְלַיְלָה יִתְהַדְּדֶת׃
 4 אֵין־אֱמֶר וְאֵין דְּבָרִים
 כִּלְי נִשְׁמַע קוֹלָם׃
 5 בְּכָל־הָאָרֶץ ׀ יֵצֵא קוֹם

- וּבְקֶצֶה תִּבְלַל מְלִיָּהֶם
 לִשְׁמֹשׁ שָׁם-אֶהְיֶה בָּהֶם;
 6 וְהוּא בָּחַתָּן יֵצֵא מִחֶפְתּוֹ
 יִשְׁיֵשׁ כְּגִפּוֹר לְרוּחַ אֲרָח;
 7 מִקֶּצֶה הַשָּׁמַיִם וּמוֹצֵאוֹ
 וְתִקְוֶתּוֹ עַל-קִצּוֹתָם
 וְאֵינִי נֹסֵף מִחֶמְתּוֹ;
 8 הָוֹרֶת יְהוָה הַמִּימָה מְשִׁיבַת נֶפֶשׁ
 עֲדוֹת יְהוָה נֹאמְנָה מִחֲכִימַת פִּתִּי;
 9 פִּקְוֵדֵי יְהוָה יִשְׂרָאֵל מִשְׁמַחֲי־לֵב
 מִצֹּת יְהוָה בָּרָה מְאִירַת עֵינָיו;
 10 יִרְאֵת יְהוָה וְטֹהֲרָה עוֹמֶדֶת לְעַד
 מִשְׁפִּטֵּי-יְהוָה אֲמַת צִדְקוֹ יַחֲדוּ;
 11 הַנִּחַמָּדִים מִזֶּהָב וּמִפָּז רָב
 וּמִתּוֹקִים מִדְּבַשׁ וְנֶפֶת צוּפִים;
 12 גַּם-עֲבֹדָה נִזְהָר בָּהֶם
 בֶּשֶׁמֶרֶם עֶקֶב רָב;
 13 שִׁגִּיאוֹת מִי-יִבִּין
 מִנִּסְתָּרוֹת נַקְנִי;
 14 גַּם מִזֹּדִים וְחֲשֹׁף עֲבֹדָה
 אֲל־יִמְשְׁלוּ-בִי אִזּוֹ אֵיתָם
 וְנִקְיֹתִי מִפֶּשַׁע רָב;
 15 יְהוֹיָדָה-לְרֹצֹחַ וְאַמְרִי-פִי
 וְהַגִּיזוֹן לִבִּי לִפְנֵיךָ
 יְהוָה צוּרִי וְגֹאֲלִי;

LIV. *Who shall dwell with God? Ps. 15.*

* מִזְמוֹר לְדָוִד

- 1 יִהְיֶה מִי־יִגֹּר בְּאַהֲלֶיךָ
 מִי־שֹׁפֵן בְּהַר קֹדֶשְׁךָ;
 2 הוֹלֵךְ תָּמִים וּפַעַל צֶדֶק
 וְדֹבֵר אֱמֻנָה בְּלִבָּבוֹ;
 3 לֹא־תִגַּל ׀ עַל־לִשְׁנוֹ
 לֹא־עָשָׂה לְרֵעֵהוּ רָעָה
 וְסָרְפָה לֹא־נָשָׂא עַל־קִרְבּוֹ;
 4 נִבְזָה ׀ בְּעֵינָיו נִמְאָס
 וְאֶת־יְרֵאֵי יְהוָה יִכְבֹּד
 נִשְׁבַּע לְהֹרֵעַ וְלֹא יִמַּר;
 5 כֶּסֶף ׀ לֹא־נָתַן בְּנִשְׁתָּהּ
 וְשֹׁחַד עַל־נַפְקִי לֹא לָקַח
 עָשָׂה־אֱלֹהִים לֹא יִמּוּט לְעוֹלָם;

LV. *The blessedness of the righteous, and the overthrow of the wicked; Ps. 1.*

1 אֲשֶׁר־יִהְיֶה אִישׁ

- אֲשֶׁר ׀ לֹא תִלָּךְ בַּעֲצַת רְשָׁעִים
 וּבְדֶרֶךְ חַטָּאִים לֹא עָמַד
 וּבִמְשֹׁב לֵצִים לֹא יָשָׁב;
 2 כִּי ׀ אִם בְּתוֹרַת יְהוָה חָפְצוֹ
 וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלָה;
 3 וְהָיָה כַּעַץ שְׁתּוּל עַל־פְּלִגֵּי־מַיִם
 אֲשֶׁר פָּרִיו ׀ יִתֵּן בְּעֵתוֹ

וְעָלָהּ לֹא-יָבוּל
 וְכָל אֲשֶׁר-יַעֲשֶׂה יִצְלִיחַ;
 4 לֹא-כֵן הָרָשָׁעִים
 כִּי אִם-בַּמָּץ אֲשֶׁר-תִּדְפְּנוּ רוּחַ;
 5 עַל-כֵּן וְלֹא-יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט
 וְחַטָּאִים בַּדִּינָה צְדִיקִים;
 6 כִּי-יִוָּדַע יְהוָה דֶּרֶךְ צְדִיקִים
 וְדֶרֶךְ רָשָׁעִים תֵּאבֵד;

LVI. *Longing after God; Ps. 84.*

לְמַנְצָה עַל-הַגִּתִּית לְבָנִי-קָרָה מִזְמוֹר;
 2 מֵה־יְדִיחוֹת מִשְׁכַּתְיָה יְהוָה צְבָאוֹת;
 3 נִבְסָפָה וְגַם-כָּלְתָה וְנַפְשִׁי לַחֲצָרוֹת יְהוָה
 לִבִּי וּבִשְׁרִי יִרְנְנוּ אֱלֹהֵי חַי;
 4 גַּם-צִפּוֹר וּמִצְאָה בַּיִת
 וְדָרוֹר וְגֵן לֵה
 אֲשֶׁר-שָׁתָה אֶפְרַיִם
 אֶת-מִזְבְּחוֹתֶיהָ יְהוָה צְבָאוֹת
 מִלִּפְי וְאֱלֹהֵי;
 5 אֲשֶׁרִי יוֹשְׁבֵי בֵיתָה
 עוֹד יִהְיֶה סֶלָה;
 6 אֲשֶׁרִי אָדָם עוֹזֵל בְּךָ
 מִסְּלוֹת בְּלִבָּבָם;
 7 עֲבְרִי וּבַעֲמֵק הַכָּבֵד מַעֲיֵן יִשִּׁיתוּהוּ
 גַם-בְּרָכוֹת יַעֲטֶה מוֹרָה;
 8 וְיִלְכּוּ מִתִּיל אֶל-חֵיל

יִרְאֶה אֱלֹהִים בְּצִיּוֹן׃
 9 יְהוָה אֱלֹהִים צְבָאוֹת שְׁמֶעָה תְּפִלָּתִי
 תִּזְוֶינָה אֱלֹהֵי יַעֲקֹב סֶלָה׃
 10 מִגִּנְנוֹ רִאֵה אֱלֹהִים
 וְהַיֵּט פָּנָי מִשִּׁיחָה׃
 11 כִּי טוֹב־יוֹם בְּחַצְרוֹתַי מִמָּלְאָךְ
 בְּחֻרְתֵּי הַסְּחוּפֹת בְּבֵית אֱלֹהֵי
 מְדוּר בָּאֵה־לִירֹשֶׁע׃
 12 כִּי שָׁמַשׁ וּמִגֶּן יְהוָה אֱלֹהִים
 תָּן וְכְבוֹד יִתֵּן יְהוָה
 לֹא וּמִנֶּעֱטוֹב לֹהֲלָכִים בְּתַמִּים׃
 13 יְהוָה צְבָאוֹת
 אֲשֶׁר־י אָדָם בִּטָּח בְּה׃

LVII. *Shortness and vanity of human life*; Ps. 90.

תִּפְלֹחַ לְמֹשֶׁה אִישׁ־הָאֱלֹהִים
 1 אֲדַנִּי מִצִּוֹן אַתָּה הָיִיתָ לָנוּ
 בִּרְרָה וְדָר׃
 2 בְּטָרֶם וְהָרִים יִלְדוּ
 וְתַחְוִלֵּל אֶרֶץ וְתִבְלֵ
 וּמִעוֹלָם עַד־עוֹלָם אַתָּה אֵל׃
 3 תִּשָּׁב אֲנוֹשׁ עַד־דָּפָא
 וְתֹאמַר שׁוּבוּ בְנֵי־אָדָם׃
 4 כִּי אָלֶף שָׁנִים בְּעֵינֶיךָ כְּנוֹם
 אֶתְמוֹל כִּי יַעֲבֹר
 וְאֶשְׁמֹרֶה בַּלִּילָה׃

- 5 זָרְמָתָם שָׁנָה יְהוֹי
 בַּפֶּקֶר כְּחֶצִיר יִחַלָּה:
 6 בַּפֶּקֶר יִצִּץ וְיִחַלָּה
 לְעָרֵב יְמוּלֵל וְיִבֵּשׁ:
 7 כִּי־כִלְינוּ בְּאַפָּה
 וּבְחִמְתָּהּ נִבְהֵלְנוּ:
 8 שָׁת עֲזָנֹתֵינוּ לְנִגְהָה
 עֲלִמְנוּ לְמֵאוֹר פָּנֶיהָ:
 9 כִּי כָל־יְמֵינוּ פָּנוּ בְּעִבְרָתָהּ
 כִּלְינוּ שָׁנֵינוּ כְּמוֹ־הֶהָהָה:
 10 יְמֵי־שָׁנוֹתֵינוּ | בָּהֶם שָׂבָעִים שָׁנָה
 וְאֵם בְּגִבּוֹרֹת | שָׁמוּנִים שָׁנָה
 וְרָהֶבָם עַמֶּל וְאוֹן
 כִּי־גָז חַיִּשׁ וְנִעְפָּה:
 11 מִי־יֹדַע עֵז אַפָּה
 וּכִי־רָאִתָּה עִבְרָתָהּ:
 12 לְמִנּוֹת יְמֵינוּ פֶן הוֹדַע
 וְנִבְיָא לְכָב חֲכָמָה:
 13 שׁוֹבָה יְהוּה עַד־מָתִי
 וְהִנָּחֵם עַל־עֲבֹדֶיהָ:
 14 שִׁבְעֵנוּ בַּפֶּקֶר חֲסִדָּהּ
 וְנִרְנְנָה וְנִשְׁמָחָה בְּכָל־יְמֵינוּ:
 15 שִׁמְחֵנוּ כִּימֹת עֲנוּתֵנוּ
 שְׁלֹחַת רְאִינֵנוּ רָעָה:
 16 יִרְאָה אֶל־עֲבֹדֶיהָ פַּעֲלֶיהָ

וְהִדְרֶה עַל־בְּנֵיהֶם ;
 17 וַיְהִי | נָעַם יְהוָה אֱלֹהֵינוּ עָלֵינוּ
 וּמַעֲשֵׂה יָדֵינוּ כֹּונֶנֶה עָלֵינוּ
 וּמַעֲשֵׂה יָדֵינוּ כֹּונֶנֶהוּ ;

LVIII. *The evil of intemperance ; Prov. 23: 29—35.*

29 לְמִי אֹוִי לְמִי אֲבֹוִי לְמִי מְדֻונִים |
 לְמִי־שִׁיחַ לְמִי פִצְעִים חֲנָם
 לְמִי חֲכָלְלוֹת עֵינַיִם ;
 30 לְמִאֲחֲרִים עַל־הַיּוֹן
 לְבָאִים לַחֲקֹור מִמֶּסֶד ;
 31 אֶל־תֵּרָא יוֹן כִּי יִתְאַדָּם
 כִּי־יִתֵּן בְּכֹס עֵינָו
 יִתְהַלֵּךְ בְּמִישְׁרִים ;
 32 אַחֲרִיתוֹ כִּנְתָשׁ יִשְׁאָךְ
 וְכִצְפֻעֵי יִפְקֹשׁ ;
 33 עֵינֵי יִרְאוּ יִרְאוּ זָרוֹת
 וְלִבָּהּ יִדְבֹּר תַּהֲפֹכֹות ;
 34 וְהָיִית׃ כְּשֹׁכֵב בְּלִבָּיִם
 וְכִשְׁכֹּב בְּרֹאשׁ חֲפֹל ;
 35 הַכּוֹנֵנִי בַל־חֲלוּתִי
 הַלְמוֹנִי בַל־יִדְעֵתִי
 מִתִּי אֶקִּיץ
 אֹוֶסֶת אֲבִקְשֶׁנּוּ עוֹד ;

LIX. *Divine admonition in the visions of the night ;*

Job 4: 12—21.

- 12 וְאֵלֵי דְבַר יִגְנֹב
 וּתְקַח אֶזְנִי שִׁמְעַן מִנֶּהוּ ;
 13 בְּשִׁעְפִּים מַחְזִיזוֹת לַיָּלָה
 בְּנִפְל תִּרְדָּמָה עַל־אֲנָשִׁים ;
 14 פַּחַד קָרָאֲנִי וּרְעָדָה
 וְרֹב עֲצֻמוֹתַי הִפְחִיד ;
 15 וְרוּחַ עַל־פָּנַי יִחַלֶּה
 תִּסְמֹר שְׁעֶרֶת בְּשָׂרִי ;
 16 יִלְמֹד ׀ וְלֹא־אֶפִּיר מִרְאֵהוּ
 תִּמּוֹנָה לִנְגֹד עֵינַי
 דְּמָמָה וְקוֹל אֲשָׁמַע ;
 17 הַאֲנֹשׁ מֵאֲלוֹהִי יִצְדָּק
 אִם־מַעֲשֵׂהוּ יִטְהַר גִּבֹּר ;
 18 הֵן בַּעֲבָדָיו לֹא יֵאֱמִין
 וּבִמְעֹאֲלָיו יִשָּׁם תִּהְלֶה ;
 19 אִם שִׁכְנִי בִּתְרוֹמֶר
 אֲשֶׁר בַּעֲפֹר יִסּוּדָם
 יִדְפְּאוּם לִפְנֵי־עֵשׂ ;
 20 מִפֶּקֶר לַעֲרֹב יִפְתּוּ
 מִפְּלִי מִשִּׁים לִנְצַח יֵאָבְדוּ ;
 21 הֲלֹא־נִסְפַע יִתְרָם בָּם
 יָמוּתוּ וְלֹא בַּחֲכָמָה ;

SELECTION FROM THE PARABLES OF THE OLD TESTAMENT.

LX. Parable addressed by Nathan to David ;

2 Sam. 12: 1—7.

1 שְׁנֵי אָנָשִׁים הָיוּ בְּעִיר אֶחָת אֶחָד עֹשִׂיר וְאֶחָד רָאשׁ ;
 2-3 לְעֹשִׂיר הָיָה צֹאן וּבָקָר הַרְבֵּה מְאֹד ; וְלָרֶשׁ אֵין-כֹּל
 כִּי אִם-כֶּבֶשׂה אֶחָת קָטָנָה אֲשֶׁר קָנָה וַיַּחֲלֶיהָ וַתַּגְדֵּל
 עִמּוֹ וְעַם-בָּנָיו וַיַּחֲדוּ מִשְׁתֹּהוּ תֹאכֵל וּמִכֶּסֶהוּ תִשְׁתֶּה
 4 וּבְחִיקוֹ תִשְׁכָּב וַתַּהֲיֶה-לוֹ כֶּבֶת ; וַיָּבֵא הַלֵּךְ לְאִישׁ
 הָעֹשִׂיר וַיַּחֲמֵל לָקַחַת מִצֹּאֲנוֹ וּמִבָּקָרוֹ לְעֹשֹׂת לְאֶרֶץ
 הַבָּא לּוֹ וַיִּקַּח אֶת-כֶּבֶשֶׁת הָאִישׁ הָרֶשׁ וַיַּעֲשֶׂה לְאִישׁ
 5 הַבָּא אֵלָיו ; וַיַּחֲרֹאֲתָ דָּוִד בְּאִישׁ מְאֹד וַיֹּאמֶר אֶל-
 6 נָתָן חֲיִי-יְהוָה כִּי בֶן-מֹות הָאִישׁ הָעֹשֶׂה זֹאת ; וְאֶת-
 הַכֶּבֶשֶׁה יִשְׁלַם אַרְבַּעַתַּיִם עֶקֶב אֲשֶׁר עָשָׂה אֶת-הַדָּבָר
 7 הַזֶּה וְעַל אֲשֶׁר לֹא-חָמַל ; וַיֹּאמֶר נָתָן אֶל-דָּוִד אֵתָּה
 הָאִישׁ ;

LXI. Parable of Jotham ; Judg. 9: 6—20.

6 וַיֹּאסְפוּ כָל-בְּעָלֵי שָׂכָם וְכָל-בְּנוֹת מִלֹּא וַיִּלְכְּדוּ וַיִּמְלִיכוּ
 אֶת-אֲבִימֶלֶךְ לְמֶלֶךְ עִם-אֲלוֹן מִצֵּב אֲשֶׁר בְּשָׂכָם ;
 7 וַיַּגִּידוּ לְיוֹתָם וַיִּלְכְּדוּ וַיַּעֲמֵד בְּרֹאשׁ הָרֶגָזִים וַיֹּשֶׂא
 קוֹלוֹ וַיִּקְרָא וַיֹּאמֶר לָהֶם שְׁמְעוּ אֵלַי בְּעָלֵי שָׂכָם
 8 וַיִּשְׁמַע אֲלֵיהֶם אֱלֹהִים ; הֲלוֹךְ הָלָכְוּ הָעֵצִים לְמִשְׁחָה
 9 עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לַזֵּית מְלוֹכָה עָלֵינוּ ; וַיֹּאמֶר
 לָהֶם הַזֵּית הַחֲדָלְתִּי אֶת-דֹּשְׁנִי אֲשֶׁר-בִּי יִכְבְּדוּ

10 אֱלֹהִים וְאֲנָשִׁים וְהִלְכֹתִי לְנוֹעַ עַל־הָעֵצִים; וַיֹּאמְרוּ
 11 הָעֵצִים לְהָאֵלֶּה לְכִי־אִתָּה מְלָכִי עִלֵּינוּ; וַתֹּאמֶר לָהֶם
 הִתְאַנֶּה הִחָדִלְתִּי אֶת־מִתְקִי וְאֶת־תְּנוּבָתִי הַטּוֹבָה
 12 וְהִלְכֹתִי לְנוֹעַ עַל־הָעֵצִים; וַיֹּאמְרוּ הָעֵצִים לְגִפֶּן
 13 לְכִי־אִתָּה מְלָכִי עִלֵּינוּ; וַתֹּאמֶר לָהֶם הִנֵּפֶן הִחָדִלְתִּי
 אֶת־תִּירוֹשֵׁי הַמִּשְׁמָחָה אֱלֹהִים וְאֲנָשִׁים וְהִלְכֹתִי לְנוֹעַ
 14 עַל־הָעֵצִים; וַיֹּאמְרוּ כָל־הָעֵצִים אֶל־הָאֵטָד לֵךְ אִתָּה
 15 מֶלֶךְ־עִלֵּינוּ; וַיֹּאמֶר הָאֵטָד אֶל־הָעֵצִים אִם בְּאַמַּת
 אַתֶּם מְשֻׁחִים אֲנִי לְמֶלֶךְ עֲלֵיכֶם בָּאוּ חֲסוּ בְצִלִּי
 וְאִם־אֵין תֵּצֵא אִשׁ מִן־הָאֵטָד וְתֹאכַל אֶת־אֲרָזִי
 הַלְבִּנוֹן;

LXII. *Parable of the vineyard*; Is. 5: 1—7.

1 אֲשִׁירָה נָא לִידִידֵי שִׁירַת דּוֹדִי לְכַרְמִי
 כָּרִם הִיָּה לִידִידִי בְּקָרֶן בֶּן־שָׁמֹן;
 2 וַיַּעֲזָקֶהּ וַיִּסְקָלֶהּ וַיִּטְעֶהָ שָׂרֵק
 וַיִּבֶן מִגְדָּל בְּתוֹכָהּ וְגַם־יִקַּב חָצֵב בָּהּ
 וַיִּקֶּן לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים;
 3 וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה
 שֹׁפְטוֹ־נָא בֵּינִי וּבֵין כְּרָמִי;
 4 מַה־לַּעֲשׂוֹת עוֹד לְכַרְמִי וְלֹא עָשִׂיתִי בּוֹ
 מְדוּעַ קִוִּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים;
 5 וַעֲתָה אוֹדִיעָה־נָא אֶתְכֶם
 אֵת אֲשֶׁר־אֲנִי עֹשֶׂה לְכַרְמִי
 הִסֵּה מְשׁוֹכְתוֹ וְהִיָּה לְבִעֹר

פֶּרֶץ גִּדְרוּ וְהָיָה לְמַרְמָס׃
 6 וְאִשִּׁיתָהוּ בָתָהּ לֹא יִזְמַר וְלֹא יַעֲזֹר
 וְעָלָה שָׁמִיר וְשָׂתִית
 וְעַל הָעֵבִים אֲצִוֶּה מִהֶמְטִיר עָלָיו מָטָר׃
 7 כִּי לָרֶם יִהְיֶה צְבָאוֹת בֵּית יִשְׂרָאֵל
 וְאִישׁ יִהְיֶה נָטַע שְׁעֵשׂוּעִיו
 וַיִּקַּן לְמִשְׁפָּט וְהָיָה מִשְׁפָּח
 לְצִדְקָה וְהָיָה צִדְקָה׃

LXIII. *Parable of the vine*; Ps. 80: 9—20.

9 גִּפְּזוֹ מִמִּצְרַיִם הִסִּיעַ
 תַּגְרֶשׁ גִּוִּים וְתַטְעֶנָּה׃
 10 פָּנִיתָ לְפָנֶיהָ
 וַתִּשְׁרֹשׁ שָׁרְשֶׁיהָ
 וַתִּמְלֵא אֶרֶץ׃
 11 כָּסּוּ הָרִים צִלָּהּ
 וַעֲנַפֶּיהָ אֲרִזֵּי-אֵל׃
 12 תִּשְׁלַח קִצְרֶיהָ עַד-יָם
 וְאֶל-נָהָר יִזְקֻתֶיהָ׃
 13 לְמָה פִּרְצָתָ גִּדְרֶיהָ
 וְאַרְוֶה פֶלַע-עֲבָרֵי דְרָךְ׃
 14 יִכְרַסְמֶנָּה חֲזִיר מִיָּעַר
 וְזִיז שִׁדֵּי יִרְעָנָה׃
 15 אֵלֵהֶם צְבָאוֹת שׁוֹב נָא
 הִבֵּט מִשָּׁמַיִם וּרְאֵה

וַיִּפְקֹד גִּפְּן זֹאת :
 16 וַכְּנֶה אֲשֶׁר-נִטְעָה יְמִינָהּ
 וְעַל-בֵּן אֲמָצָתָה לָּהּ :
 17 שָׂרְפָה בָּאֵשׁ כְּסוּחָהּ
 מִגִּיעַת פִּגְנָה יֶאֱבֹדוּ :
 18 תִּהְיֶה-יָדָהּ עַל-אִישׁ יְמִינָהּ
 עַל-בֶּן-אָדָם אֲמָצָתָה לָּהּ :
 19 וְלֹא-נִסּוּג מִמֶּנָּה
 תִּחְיִינִי וּבִשְׁמִי נִקְרָא :
 20 יֵהְיֶה אֱלֹהִים צְבָאוֹת הַשִּׁיבֵנוּ
 הָאֵר פְּנֵיהָ וְנוֹשְׁעָה :

LXIV. *Parable of the eagle and the cedar*; Ezek. 17: 1—18.

2-1 וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר : בֶּן-אָדָם חוּד חִידָה
 3 וּמִשָּׁל מִשָּׁל אֶל-בֵּית יִשְׂרָאֵל : וְאָמַרְתָּ כֹה-אָמַר
 יְהוָה הַנֶּשֶׁר הַגָּדוֹל הַגָּדוֹל הַכְּנָפִים אֶרֶץ הָאֲבֵר
 מִלֹּא הַנוֹצָה אֲשֶׁר-לֹו הִרְקֵמָה בָּא אֶל-הַלְבֹנוֹן וַיִּקַּח
 4 אֶת-צִמְרֵת הָאֶרֶץ : אֵת רֹאשׁ יְנִיקוֹתָיו קָטַף וַיְבִיאֵהוּ
 5 אֶל-אֶרֶץ כְּנָעַן בְּעִיר רְכָלִים שָׁמוּ : וַיִּקַּח מִזֶּרַע הָאֶרֶץ
 6 וַיִּתְּנֵהוּ בְשִׂדֵּה-זֶרַע קָח עַל-מִים רַבִּים צִפְצָפָה שָׁמוּ :
 וַיִּצְמַח וַיְהִי לְגִפֶּן סֶרְחַת שְׂפֵלַת קוֹמָה לַפְּנוֹת הַלְיוֹתָיו
 אֵלָיו וְשָׂרְשָׁיו תַּחְתָּיו יֵהְיוּ וַתְּהִי לְגִפֶּן וַתַּעַשׂ בָּדִים
 7 וַתִּשְׁלַח פָּאֶרֶת : וַיְהִי נֶשֶׁר-אֶחָד גָּדוֹל גָּדֹל כְּנָפָיו
 וְרֶב נוֹצָה וְהִנֵּה הִגְפֶּן הַזֶּה הָאֵת כָּפְנָה שָׂרְשִׁיהָ עָלָיו
 וְהַלְיוֹתָיו שָׁלַח-לֹו לְהַשְׁקוֹת אוֹתָהּ מִעֲרָגוֹת מַטְעָה :

- 8 אֶל־שָׂדֶה טוֹב אֶל־מַיִם רַבִּים הָיָא שְׂתוּלָה לַעֲשׂוֹת
 9 עֲנָף וְלִשְׂאֵת פְּרִי לְהַיְיֹוֹת לְגִפֶּן אֲדָרֶת: אָמַר כֹּה אָמַר
 אֲדֹנָי יְהוִה הַתְּצִלָּה הַלּוֹא אֶת־שָׂרְשִׁיהָ יִנְתֵּק וְאֶת־
 פְּרִיָּהּ וְיִקְוֶס וַיִּבֶשׁ כָּל־טְרֵפֶי צִמְחָהּ תִּיבֹשׁ וְלֹא־
 בְּזָרוּעַ גְּדוּלָּה וּבְעֵם רֹב לְמִשְׁאֹת אוֹתָהּ מִשְׂרָשִׁיהָ:
 10 וְהָיָה שְׂתוּלָה הַתְּצִלָּה הַלּוֹא כִּגְעַת כֹּה רֹחַ הַקָּדִים
 תִּיבֹשׁ וַיִּבֶשׁ עַל־עֲרֹגַת צִמְחָהּ תִּיבֹשׁ:

PART I.

NOTES AND EXPLANATIONS.

IN the Preface to my Hebrew Grammar, I have given general directions for the study of the same, recommending that the parts included in *brackets* should be omitted, during the *first* reading. I would now suggest, that when the student has advanced as far as *the declension of nouns*, he may begin to read and parse in the Chrestomathy. The minute and detailed accounts of the *irregular* verbs, which were lightly passed over in the *first* reading of the Grammar, will now become the subject of special attention. Only a few words should be taken for a lesson; for a single sentence will involve the necessity of learning a whole paradigm of the verbs; and this the student should by all means do regularly, as he proceeds in the Chrestomathy. I would caution him here, against making the Chrestomathy a *principal* study at the outset, and the Grammar only a *subordinate* one; for the main object of the Chrestomathy is, to introduce him to a thorough knowledge of the Grammar.

During this *second* reading of the Grammar, the student should commit to memory, and recite regularly, the paradigms of verbs and nouns, as they respectively occur. This will greatly facilitate his progress in the Chrestomathy; while on the other hand, the exercises there will facilitate and render more interesting his exercises in the Grammar.

Students are usually very desirous to push on in merely translating Hebrew words, and seem to be satisfied that they are making rapid progress in the language, when they can translate a considerable portion at a lesson. This is a great mistake; and often it is one which leads on, in the sequel, so as to defeat the obtaining of any accurate knowledge of the Hebrew. Students will usually go on as they have begun to proceed; and it is harder to turn about, and break up old habits of loose and inaccurate study, than it is to form a correct habit at the outset.

For this reason I have chosen, so far as I am able to do it by means of the notes which follow, to conduct the student in the way of thorough analysis, from the very beginning. I have tried both ways of studying a language, on myself and on my pupils; and I am most fully persuaded, that it is best for *adults* to enter radically into analysis at the very outset. It may be different with *children*;

but in the business of this Chrestomathy, children are not taken into the account.

I have endeavoured to leave nothing unexplained in the Notes, which the student may know, and ought to know, in the *initial* part of his study. My readers have before them, in these Notes, what I should give them if I were personally present as their instructor. By proceeding in this way, they will indeed go *slowly*, at first, but *surely*. In a little time the essential principles of the language will begin to appear plain and familiar. Apparent irregularities in the forms of words will diminish apace, by a constant reference to those parts of the Grammar which explain them; and these once mastered, the progress will be much more rapid in Hebrew than either in Latin or Greek, for the former language is far more simple than either of the latter.

In going the *second* time over the Grammar, the student will of course proceed on through the Syntax. Let the whole be reviewed, after this, with even more particularity than before; and so the Grammar should be gone over, a fourth, a fifth, and a sixth time. A regular recitation, at every Lecture, of some portion of the Grammar, should not usually be intermitted during the first *six* months of study.

In regard to the *accents*, I have introduced but few of them into this first part. I did not wish to embarrass the student with them, at first. I have occasionally used such, and only such, as serve for the larger *pause-accents*; or such as mark a *penult* tone-syllable. The latter I have employed principally for the sake of directing the student where to lay the stress of voice, in reading the Hebrew words. Those which are not marked with any accents, from No. 41 onwards, have the tone on the *ultimate* syllable, according to the general rule in § 99 of the Grammar; a considerable number, also, which are marked with pause-accents, have the tone on the ultimate.

Most persons who study the Hebrew, either partially or wholly neglect the accents. They do so, because it seems to require too much time and attention to become well acquainted with them.—But such a knowledge of them as is a requisite for grammatical and exegetical purposes, may be attained with a very moderate share of attention. Let this be obtained *gradually*, from the commencement of study, and the loss of time occasioned by it will never be felt. The student may rest assured, that he never will regret having followed this advice. The accents are not, indeed, of any binding authority; but they are often a grateful exegetical and grammatical aid. At any rate, no Hebrew student can fail to perceive, that an acquaintance with them is desirable. He need not go into the fictitious schemes and subtleties of a Wasmuth, a Boston, and many others, concerning them; but their general and usual powers and object he ought to understand.

The principal object of the first forty sentences in Part I., is to exercise the learner in the respective paradigms and conjugations of the verbs. He will see that there is a regular succession; mostly according to the order in which the verbs appear in the paradigms. *For the purpose of fixing his attention principally upon the forms of the verbs*, a considerable number of remarks, which might be made on minute things, are omitted. As this kind of exercise, continued through forty short sentences, will have proceeded far enough to qualify the student for the analysis of more complete sentences, I then proceed to a selection of short and easy ones; it being, so far as it goes, the same which was printed in the first edition of this work. The analysis of these is very full; but I have not deemed it expedient to diminish it in the present edition, except in a few unimportant particulars; for the mere beginner needs minute direction for a while, and after this he can proceed more independently. Repetitions of the same references and of the same remarks are not unfrequently made, in the first part of the following Notes, designedly to aid the learner in impressing various principles upon his memory, which he might be apt to overlook. The reader, therefore, may attribute them to *design*, and not to oversight.

Should the learner feel himself unable to construe any of the select sentences in Nos. 41—60, he will find, in the Notes, a reference to the place in the Hebrew Bible from which each sentence is extracted, and he can, if he desires, consult the corresponding English translation. In the book of Psalms, however, the English and the Hebrew verses do not always correspond. The reason is, that in Hebrew the *title* of a Psalm is sometimes reckoned as its first verse; but in English, this is never done. Consequently, when the Psalm has a *title* of any considerable length, the English verses are one behind the Hebrew, and must be looked for accordingly.

I. For the declension of מַשֵּׁל, see paradigm I. of the regular verb. It should here be translated *rules*, 503.* d. 2.—יְהִיָּה, a noun indeclinable, and therefore not ranking under any of the declensions. For the punctuation, etc., see Lex.; and comp. Biblical Repository, Vol. I. p. 738 seq.

II. הַזְכֵּר, 2 plur. Fut. Kal. of זָכַר, Par. I.; in conjugating it, (which means *the mentioning of the 3d pers. Praeter in*

* Note. Throughout, the first reference in common numerals, is to the Section (§) in the Hebrew Grammar. If there be a second or third reference connected, they relate to *subdivisions* under the first. But when several sections are referred to in succession, the signs §§ stand before them, or the word *and* or *also* is inserted between them.

each of the usual conjugations, and which the student should never omit to do when parsing a verb), advert to 187. *b*. 1; for Dagh. lene in **ת**, see 79. 1.—**בְּרִיחַ**, the noun **בְּרִיחַ** with the suffix **י**, 336. *b*, also Par. XXIV.; it is fem. 319. *b*. Note 2, and belongs to Dec. I. (§ 345) because its vowels are immutable. For the omission of Daghesh lene in **ב**, see 80; and for the same omission in **ת**, see 80. It is well to remark here, that such fem. nouns as end in the manner of masc. ones, or have vowels like them in all respects, are of course declined in the same way. Hence Dec. I. includes such nouns as the above.

III. **שָׁקֵט**, *shō-qēt* 62. 3; Part. of **שָׁקַט**, and stands for **שָׁקֵט** 63; in conjugating, advert to 187. *b*. 1. For **אָנִי**, see 164. Translate: *I am quiet or at peace*, 527. *a*.

IV. For **וְשָׁלֵט**, Fut. Kal of **שָׁלַט**, see **רָבַב** in Par. I., also 212. 2.—**בָּכָם**, pronoun **בָּם** 336. *a*, united with the prep. **בְּ** 408. For the use of **בְּ** (prep.) between the verb and pronoun that follows, see §§ 506. 507; Dagh. lene in it 79. 2, for a Sheva is implied under the preceding **ט**, 52.

For **כ** without Dagh. lene, 80. Literal translation: *He shall rule among you*; in our English idiom, *over you*.

V. **גָּדֹל**, from **גָּדַל**, Par. II.; Dagh. omitted in **ג**, 80; inserted in **ד**, 79. 2.—**יְהוָה**, see No. 1. Translate: *Great is Jehovah*, or *Jehovah is great*, 504. *b*.

VI. **קָטָן**, Par. II., like **גָּדֹל**; Tav with Dagh. lene, 79. 2.—**אֲנִי**, No. 3. Translate: *I am very small*, 503. *d*. 1.

VII. **פָּלַט**, Imp. Piel. of **פָּלַט**. Only a few forms of this verb actually occur in Piel and Hiphil; but the student should write out the 3d pers. sing. in all the different conjugations and tenses, also the Inf., Imp., and Part., and explain the insertion or omission of Dagh. forte or lene in them; e. g. Kal, **פָּלַט**, Fut. **יִפְּלֹט** (probably), Imp. **פָּלַט**; Niph. **נִפְּלַט**, **יִפְּלַט**, etc.; Piel **פָּלַט**, **יִפְּלַט**, etc.; Pual **פִּלְטָה**, **יִפְּלַט**, etc.; Hiphil **יִפְּלֹט**, etc.; Hoph. **יִפְּלֹט**, etc.; Hithp. **יִפְּלֹט**, etc. This exercise will be very important to him, in respect to his acquiring a familiarity with the use of Daghesh, either forte or lene, if he refers every thing to the principles laid down in §§ 70—81.—**אֲבִירֹן**, Dec. I.

VIII. וָכַר, Imp. of וָכַר. Let this verb, whose second radical is an *aspirate*, be the subject of an exercise like the preceding.—בָּרִיתָ, No. 2, also 332 and 431.—עוֹלָם, Dec. II. *b*. Lit. *Remember the covenant of eternity*, i. e. the everlasting covenant.

IX. אָנְכִי, 164.—מְלַמֵּד, Part. Piel of לָמַד, used as a verb, 527. *a*.—אֲחֻכֶּם is the particle אָח (from אָח) with a suff. pronoun, see אָח the sign of the Acc. in 408. We may render: *I teach you*, or *I will teach you*. In מְלַמֵּד the final radical is an *aspirate*, and the student should proceed with it as directed under No. 7.

X. דִּבֵּר, Imp. Piel of דִּבֵּר, with *aspirates* for the first and second radicals; in which the student should exercise himself as before.—יִשְׂרָאֵל, prop. name.

XI. יוֹם, Dec. I.—בְּאַשֶׁר, pron. אֲשֶׁר with ב prep.; for the vowel under Beth, see 152. *b*. אֶל—נִלְכַּד, Niph.—הָאִישׁ has the article ה prefixed, 152. *a*. 2.—אִישׁ, Dec. I., irreg. in the plural.—In נִלְכַּד, the two last radicals are *aspirates*.

XII. אֶפְקֹד, 1st pers. Fut. of Kal, with *aspirates* for the first and last radical.—אָח, 427. Note 1. *b*. The Tseri in the ground form (אָח) is shortened before the Maqqeph which follows the word, 89.—בֵּיתָ, const. form of בֵּית, Dec. VI. *o*.

XIII. תִּקְדָּח, 3 pers. Fut. fem. sing. of Niph., from קָדַח, with all three radicals belonging to the *aspirates*.—זֶה, 167,—לְרֹד, לְ prep. 152. *b*, דּוֹר Dec. I.—וְ, and, conj. 152. *c*. 3. Literally: *This shall be written for generation and generation*, i. e. for ever and ever.

XIV. עָזְבוּ, 3d pers. plur. Praet. Kal of עָזַב, like עָמַד in Par. III.; Methegh after Qamets, 66 under *e. g.* and 87. *c*; Dagh. lene omitted in ב, 80.—הוֹרָה, const. form of הוֹרָה, Dec. X. *a*; Dagh. omitted in the first ה, 80; in the second, 80.

XV. הִחֲרָה, Fut. Kal of חָרַה, comp. יִחְזַק in Par. III.—לְבָבִי, with suff. pron. י. 336. *b*, from לֵבב Dec. IV. 6; for the dropping of the Tseri, see 133. *a*.

XVI. חֲשֵׁה, Par. IV. חָרַל.—אִיר Dec. I.—וְחִשְׁשֶׁה, with Dagh. after it in the Tav, is Vav conversive 208 and 504. *k*; חֲשֵׁה is 3d fem. Fut. Kal, because the Nom. חֲשֵׁה is fem.—הָאִרְצִי, article 152. *a*. 2; אִרְצִי (for אִרְצִי 130. *c*) Dec. VI. *a*. with plur. fem. אִרְצוֹת etc.

XVII. תַּחֲשֹׁךְ, *tāhh-sōkh*, 2d masc. Fut. Kal, comp. Par. IV.; the ש is read *so*, 62; Sheva in the final Kaph, 52. 1.—קוֹלְךָ, Dec. I., with suff. ה Par. XXIV. Translate: *Withhold not thy voice, or thou shalt not withhold thy voice.*

XVIII. אַתָּה, 164, comp. 165. e.—תִּבְחָר, 2d pers. masc. Fut. of בָּחַר, comp. וְצַק Par. V.—וְלֹא, compounded of ו 152. c, and לֹא. We may translate: *Thou shalt or must choose, and not I*, 504. i.

XIX. קָרְבוּ, Imper. Piel, comp. בִּרְךָ Par. V.; for Methegh, 66. a. in e. g.—צַדִּיקִים plur. of צַדִּיק, Dec. I. in Voc. case.

XX. וְשֹׁכֵחַ, comp. Par. VI.—בְּרִיתוֹ, ו suff. pronoun 336. b; בְּרִית, see No. 2; for Dagh. lene in Beth, see 79. 3; for here the *disjunctive* accent Tiphkha (§ 93 No. 4.) is on the preceding syllable. According to the reading of the Jews, however, who pronounce וְשֹׁכֵחַ as though it were written אֲדוֹנָי, *ādō-nāy*, the preceding syllable ends in a consonant; in which case 79. 2. would apply.

XXI. וְאָזַן, Fut. Hiph. of אָזַן, Par. III. because א is here treated as a *guttural*.—קוֹל, No. 17; לְ prep. 152. b.

XXII. יֹאבְדוּ, Fut. Kal of אָבַד, Par. VII.—הַרְשָׁעִים, plur. of רָשָׁע, Dec. IV.; הַ 152. a. 2; for the Methegh, 66. a. in e. g.

XXIII. הָרַד, 3d sing. Fut. Kal, comp. under עָבַד Par. VIII.—צִבְאוֹת, Dec. IV. g. The noun יְהוָה, if in the const. state before צִבְאוֹת, is not changed because it is indeclinable. Most probably, however, there is an ellipsis here; the full form being יְהוָה צִבְאוֹת [אֱלֹהֵי], *Jehovah* [God of] *hosts*.

XXIV. יִיבֹשׁ, 244. b, Par. VIII.—הָצִיר, Dec. III. a.—יִיבֹשׁ the same as יִיבֹשׁ, 244. b. Note 1, also 63.—יֹאִיר (also written יֹאִיר 63), Dec. I.

XXV. הִינִיקָהּ, Hiph. 3 fem. Praet. of נָקָה, 248 seq. and Par. IX.—בָּנִים *sons*, irreg. plur. from בָּן, which plur. is like that of Dec. II. a.—שָׂרָה, *Sarah*, prop. name. Translate: *Sarah hath nursed children or sons.*

XXVI. הִנִּיחוּ, Hiph. Praet. of נָחַ, 251 and Par. X.—צִדְקָהּ, Dec. XI. c.—לְאָרְץ for לְהִנְחֵהּ, 152. a. Note; for הִנְחֵהּ see No. 16. Translate: *They have cast justice down to the earth.*

XXVII. וְיָדִי, Fut. of יָדָה, Par. XI. נָפַל, Vav conversive,

see in No. 16.—נָּרָה (or נִרָּה), Dec. VI. *e* (or *d*). Render: *And he vowed a vow*.

XXVIII. יִזְלוּ, Fut. of נָזַל, Par. XI. נִזְנוּ.—הַנָּחָלִים, plur. of נָחַל. Dec. VI. *b*, with article 152. *a*. 1. *The brooks will flow*.

XXIX. וַהוּא, pron. of the 3d pers., with ו prefixed, 152. *c*. —מָהַגָּל, Part. Hiph. of גָּלַל, Par. XII., Fut. גִּלַּל 261; translated as a verb: *rolled himself*, 187. 3. *c*. 1, and 527. *b*.—בְּדָמוֹ, prep., ו suffix 336. *b*; דָּם Dec. II. Translate: *And he rolled himself in his own blood*.

XXX. וַהֲרָם, Vav conversive, No. 16; גָּרַם Fut. of חָמַם, 264. 3. Fut. *Pattahk*, Par. XII. in גָּרַם.—לוֹ, 408. Lit. *It was warm to him*, i. e. he was angry.

XXXI. יֵצוּ, Fut. Kal of עָצָו, Par. XII. כֹּב.—הָרָשָׁע, see No. 22. Render: *The wicked shall not prevail*.

XXXII. שִׁוְבָה, Imper. of שׁוּב, Par. XIII., with הֵ—paragogic, 207 and 125. *b*.—יִשְׂרָאֵל, *O Israel!*

XXXIII. יִחַס, Fut. Kal of חָסַד, Par. XIII., 270. 3.—יִצְלִים, plur. of צָלַל, Dec. VIII. *b*. *He will have compasssion on the oppressed*.

XXXIV. רִיבוּ, Imp. Kal of רִיב, Par. XIV.—אֶלְטָנָה, Dec. XI. *Plead the cause of, or contend for, the widow*.

XXXV. יִקְבֹּץ, Fut. Niphal of קָבַץ, Par. XV.—הַגָּשָׁם, Dec. VI., with the article.

XXXVI. קָנָה, Imp. of קָנָה, Par. XVI.—הִקְבָּה, Dec. X.—בִּינָה, Dec. X., Dagh. lene omitted in Beth, 80.

XXXVII. כָּרַתִּי, Praet. Kal. 1st pers. sing., 293.—אִתּוֹ, see אִתָּא *with*, 408 in the Table. Lit. *I have cut a covenant with him*, i. e. I have established or made a covenant. See the ground of this idiom in the lexicon.

XXXVIII. אִוְדָה, 1 pers. sing. Fut. of Hiphil, from וָדָה, Par. XVII.

XXXIX. הִקְבָּה, Praet. Hoph. of קָבַח, Par. XIX.—אֶפְרַיִם, *Ephraim*.

XL. גִּבֵּיָא, Hiph. Fut. apoc. of בִּיאָה, Par. XX.—אֹתָם *them*, see under 408 אֹת sign of the Accusative. Lit. *He will cause them to come* (185. *b*. 1), i. e. he will bring them, *to the land*.

XLI. Ps. 7: 12. אֱלֹהִים, ground-form sing. אֱלֹהִי (*Alôhî*), Dec. I., the final He having Mappiq 84, and consequently being moveable. The vowel under the He is Pattahh furtive 69, which, not being a proper vowel, falls away when the word is changed by receiving the accession וֹ, which forms the plural, 325. The ו in the sing. is omitted in the plural, because the syllable joined on to make the plural has a Quiescent in it, 65. אֱלֹהִים agrees with שׁוֹפֵט, a Part. in the *singular*, 437. 2.

שׁוֹפֵט, act. Part., root שָׁפַט, 202. It is here employed as a verb in the present tense, announcing a general proposition, Syntax 527. *a.* Meaning: 'God vindicates, decides in favour of, the righteous.'

צִדִּיק, adj. used as a noun, and employed here in a *generic* sense, i. e. as a noun of multitude; with vowels *immutable*, and therefore like Dec. 1. of nouns; Acc. after שׁוֹפֵט, Synt. 531. The *accent* under the word צִדִּיק, although of the same form as the Methegh, is not one here, and never is one at the end of a verse, but is a *Silluq*, 85 Note, also 93. No. 1. The two large square points after צִדִּיק, are the Hebrew period called סוֹף פְּסוּקָה, i. e. *end of a verse*. With these *Silluq* invariably stands connected, being either on the ultimate or penult syllable of the final word. This explanation will serve for all future cases of the same nature.

XLII. Ecc. 3: 17. אֵן sign of the Acc., 408. 4. and 427. The ground-form אֵן shortens its vowel here because of Maqqeph, 89.

דֶּהֱרַשְׁתִּי, see No. 22. As the Daghes of the article cannot be admitted into the ר 111, the vowel Pattahh belonging to the article is prolonged instead thereof 112; דֶּהֱרַשְׁתִּי is an adj. employed here as a *generic* noun, like צִדִּיק in No 1, and is in the Acc. governed by יִשְׁפֹּט. It is proper to note, that the position of the Acc. (as here) *before* the verb or Part. which governs it, seldom occurs in Hebrew, except among the inversions which poetry occasions.

יִשְׁפֹּט, Fut. of שָׁפַט, §§ 197. 198. Meaning: 'God will condemn, pronounce sentence against, the wicked.' יִשְׁפֹּט may also be rendered in the *present* tense, 'condemns,' as in universal propositions, Synt. 504. *b.*

הָאֱלֹהִים, Art. 162 seq. and 152. *a.* 2. The use of the ar-

ticle before אֱלֹהִים (a kind of proper name) is not common, 413. For אֱלֹהִים, see under No. 41.

XLIII. Prov. 30: 5. כֹּל (*köl*), Kaph with Dagħ. lene, 79. 1; ground-form כֹּל (*köl*) with long *O* pure, which is shortened before a Maqqeph, 89. In Hebrew כֹּל (*all*) is a noun; and כֹּל is in regimen here with אֱמֶרֶת, 332. כֹּל-אֱמֶרֶת, lit. *universitas verbi*.

אֱמֶרֶת, Dec. XII. *b*. 387—389; the ground-form אֱמֶרֶת being derived from the masc. form אֱמֶר, and having only the final vowel mutable in the singular, agreeably to the laws in 381; in the Gen. as it regards כֹּל; but in regimen or the *construct* state in respect to אֱלֹהִים, 434. *b*.—אֱלֹהִים is in the Gen. after אֱמֶרֶת; see No. 41. We may translate the three words כֹּל-אֱמֶרֶת אֱלֹהִים, in Latin, by *universitas verbi Dei*.

אֶצְרֶה, fem. Part. pass. from the root אָצַר; Part. masc. is אֶצְרֶה, Dec. III. 202. Par. XXI.; hence fem. אֶצְרֶה, see 323 under Dec. III. אֶצְרֶה with its feminine.

XLIV. Is. 40: 8. דָּבָר, const. of דָּבָר, Dec. IV., see 354 and paradigm.—אֱלֹהִים, plural of אֱלֹהִים (see No. 41), in the suff. state, see Par. in 336; the plur. ending יִם is dropped in order to receive the suffix, 339; the accent (ֿ i. e. Tiphħha) under the ה, is a *disjunctive* 93. No. 4, which is used here in order to mark the tone on the *penult* syllable, 100. *j*.

יָקִים, Fut. of קָם, 268. *b*. Par. XIII. Meaning: 'Shall endure, continue.'—הֵעִיזָם, הֵ prep. 152. *b*, governing the Acc. here.—עִיזָם, Dec. II. 347.

XLV. Ps. 119: 11. בָּבֶלִי, prep. 152. *b*, with Dagħ. lene 79. 1.—בָּבֶלִי, noun from בָּבֶל, Dec. VIII, 374 and 375. *b*. For the shortening of the Tseri in בָּבֶל, when it receives the accession יִ (suff. pronoun), see 129. *c. a*; comp. under 128. *b*.—For the suff. pronoun יִ, see 336.

אֶצְפֶּנּוּ, 1st pers. Praet. Kal of אָצַן. The *conjunctive* accent Munahh (ֿ 93. No. 21), marks the penult tone-syllable, 100. *d*. Meaning: 'Treasured up, laid up.'

אֶמְרֶה, from אֱמֶרֶת, see under No. 43 above. אֶ is a suffix-pronoun, 336. The accent after the penult vowel is Silluq, 93. No. 1. The form of the word with the accent on the ultimate, would

be, אֶמְרָהּ; in which case, the first accent under the Resh is a Methegh, see in 66 under *e. g.* But in consequence of the tone being thrown back 100. *l.* the Silluq falls on the Sheva under ר and converts it into Seghol, 148. *a.* The form אֶמְרָה (in No. 43. above) becomes אֶמְרָה here, because the ר is thrown into another syllable, and the Resh and its vowel make a *simple* syllable, which causes the vowel to become long, 130. *a.*

XLVI. Ps. 119: 161. מְדַבֵּרִי, מְ a prefix preposition, in its original form מֵן, but here (as usual) the מ assimilates with the following ד, and is written in it by a Daghes forte 74, comp. 406; so that מְדַבֵּרִי = דְּבַרִּי. — דְּבַר, from דָּבַר Dec. IV. in the suffix state, 336. For the difference between the const. form (דָּבַר) and the suffix-form, see Par. of Dec. IV. The reason of Qamets under the second radical (ב), in such forms as דְּבַרִּי, דְּבַרֵּךְ, etc., lies in the mode of syllabication. In the cases just named, the Resh is thrown into the *last* syllable; which leaves the syllable simple in which ב stands, and of course prolongs the vowel, 130. *a.*—In regard to the accent over the דִּי, i. e. a dot over it like a Hholem, it is a *distinctive* accent named *Rebhi*^a, 93. No. 10. It is added here, because it has influence on the *Pe* at the beginning of the word which follows, causing Daghes lene to be *inserted* although *Pe* is preceded by a vowel, 79. 3. Were it not for such an accent, the *Pe* would of course omit Daghes lene, 80.

פָּדַד, Kal. Praeter, with Fut. A. 212. 2. The student should here search the lexicon for the conjugations of this verb which are *actually* employed, and make out a synopsis of them.—For לָבַד, see No. 45. It is the Nom. to פָּדַד here; and in Hebrew, the Nom. is more usually put next *after* the verb.

XLVII. Ps. 119: 158. אֶתְקַטַּטְהָ, root קִטַּט, conj. Hithpolel 175. *b.* The הָ at the end is *paragogic* 255, also 125. *b.* In regard to the penult syllable טַט, it is *originally* Pattahh 270. *f.* which is here prolonged by the pause-accent (Athnakh 93. No. 2), and becomes Qamets, 144. *I.* The form of the word, without הָ *paragogic*, and without a pause-accent prolonging its vowel, would be אֶתְקַטַּט; the more usual form of words in this conj. would be אֶתְקַטַּטְהָ, 175. *b.* Meaning: 'I was struck with horror,' or 'I was filled with loathing.'

אָפּ, commonly a pronoun 168, but here a conjunction, 409. *a.*—אָמַרְתָּ, see in No. 45, where the pause-accent makes a difference in the penult syllable.—שָׁמַר, root שָׁמַר. The form, without the accent Silluq, would be שָׁמַרְי; see Par. I. of reg. verbs, Kal Praet. 3 pers. plural. But the accent restores the original Pattahh under the Mem, and lengthens it 146.

XLVIII. Deut. 4: 2. חוֹטְפוֹ, root חָטָה, verb פָּחַ first class, see Par. VIII. Hiph. Fut. 2 pers. plural masc. The Yodh between the two last radicals and characteristic of Hiphil, is here omitted, it being quiescent in the preceding vowel Hhireq 63. The full form would be חוֹטְפוֹ. The Dagħ. lene is not inserted in the ה which begins the word, because the preceding word ends in a vowel-sound and has no pause-accent upon it 80.

הַ, followed by Dagħ. forte is the article, 163.—אֲנִי, a proper relative pronoun here, 168.—אֲנִי, 164.

מִצִּיּוֹר, from צִיּוֹר, Part. in Piel; the י is moveable here, 268. *a.* Note, comp. 271. *b.* see Par. XVI. Piel. The Part. מִצִּיּוֹר, preceded by the pronoun אֲנִי, is used in the room of a verb of the present tense, Synt. 527. *a.*—אֲנִי, governed by the Part.; see No. 9, and Synt. 531.

XLIX. Prov. 17: 27. חוֹשֵׁן, Part. act. Kal 202, from חָשַׁן, Fut. Pattahh with rough enunciation, חָשַׁן, 225. Par. IV.—אֲמַרְי, ground-form אָמַר, Dec. VI. *E* class, 364; in the plural with the suff. י attached, 336. *c.* In order to receive this suffix, the appropriate ending of the plural (ים) is dropped, 339; see Par. XXIV.

יָדָע, root יָדַע of פָּחַ first class, Part. act. Kal 202; for Pattahh furtive under Ayin, see 69. For peculiarities in Hith., see Lex.—יָדָע, with Silluq (93. No. 1) which prolongs the Pattahh under the Daleth, 144. יָדָע (the orig. form) is properly a fem. Inf. form, Dec. XIII. 390; comp. 195. Note. The masc. form of the Inf. is יָדָע (דֵּעַ) with Pattahh furtive, 69; the fem. Segholate form, therefore, is יָדָע, 141. It is used here as a mere noun. Meaning: 'Knowledge, knowing.' Governed by יָדָע, Synt. 531.

L. Obad. verse 21. וְהָיָה, *vethā-yethā*, and [the kingdom] shall be, Praet. with י used for the Future, Synt. 503. *e.* root יָדָע

verb לָהֵ, 280 Par. XVI. For Methegh under the first He, see 66. e. g. and 87. c.

לִיהוֹה, an anomalous form. The true *original* points of the word לִיהוֹה are unknown; see the references under No. 1. Accordingly לִאֲהוֹה (an abridged form of לִאֲהוֹה 119. c. 1) has its points transferred to לִיהוֹה, which is the Dat. of possession after וְהִיהוֹה, like the Latin *est mihi, est tibi*, etc.

וְהִיהוֹה, art. 163.—מְלִיכָה, Dec. X. 380, Nom. to וְהִיהוֹה. The Dat. of possession more commonly follows (as here) immediately after the verb of existence, and the Nom. of the verb then succeeds.

LI. Prov. 1: 7. וְרָחַח, Dec. X. const. state, from וְרָחַח—רָחִישִׁית, Dec. I. because all the vowels are immutable, fem. ending בִּית 319. b. Note 2, in const. state with קָצַח; see on קָרִית under No. 2, respecting nouns of this sort.

LII. Prov. 1: 22. בְּסִיגִים, Dec. I. plur.—וְשָׁנָא, from שָׁנָא, Par. XV. Fut. 3d pers. plur.—קָצַח, see in No. 49; Daghlene omitted in Daleth, 80.

LIII. Prov. 18: 15. בָּבֶ, see under No. 45.—בְּבוֹן, Part. Niph. from בָּוֶן, 273 and comp. 268. b, Dec. III. see Par. XXI. בָּקִים.—וְקָנָה, Fut. Kal of קָנָה 282. b.—קָצַח, see in No. 49; but the Daghesh is here *euphonic* (not *lene*) 75. a, and is called *Dagh. conjunctive*; and that Dagh. must be here considered in this light, is plain from § 80, which shews that a Dagh. lene could not be inserted here. The two words וְקָנָה-קָצַח, are read *yiq-nēd-dā-āth*. The Maqqeph between them takes away the accent from the first word, 89.

LIV. Ps. 94: 11. יוֹדֶעַ, No. 49.—מְדַשְׁבוֹת, Dec. XI. or XIII. const. plur.—אָדָם, Dec. IV. but it has no const. or plur. state.—וְהֵמָּה, *they*, i. e. *they are*, Synt. 469. In וְהֵמָּה, the וְ is paragogic, as the penult accent which is under the first syllable, denotes; see 165. d, and 125. b. The accent here employed is a *conjunctive*, viz. Merka, 93. No. 23. In regard to the *penult* tone, see 100. i.

וְהֵבֵל, orig. form וְהֵבֵל, which has its first vowel changed by a pause-accent 144, Dec. VI. of both *A* and *E* form.

LV. Prov. 9: 10. הָחַלְתָּ, Dec. X. const.—חֲכָמָה (*khōkh-mā*) Dec. X., Gen. after הָחַלְתָּ, 332.—יִרְאַת, No. 11. Before this word the verb of existence (הָיָה) is *understood*, 554. In such propositions it is very rarely expressed.

וְיָרֵצָה, see in No. 49, where the larger pause-accent prolongs the first vowel. Here, the accent (which marks the penult tone 100. *a*) being only of the second class of disjunctives 93. No. 5, it produces no effect on the vowel; as is often the case.—קְדוּשִׁים, lit. of the holy ones, i. e. of God, the plural being used as *plur. excellentiae*, 437. 2. *d*. The sing. is קָדוֹשׁ, Dec. III. For the omission of the Vav in the plural, see on אֱלֹהִים under No. 41.—בִּירָה, Dec. X., the verb of existence being understood before it, 554.

LVI. Ecc. 1: 18. בָּרַב, בַּ, a preposition, Dagh. lene 79. 1; רַב, Dec. VIII. *e*, no plural; with Maqqeph רַב־ (*rōbbh*) short *O*, 89.—פָּעַס, from פָּעַס, with pause-accent 93. No. 2 and 144.—וְיֹסִיף, conj.; יוֹסִיף, Fut. Hiph. of יָסַף, 243. *b*.—מִכְאוֹב, Dec. I. the vowels being immutable.

LVII. Prov. 12: 1. אִי־הָבָה for אִי־הָבָה 63, also 202 and Synt. 527. *a*.—מוֹסֵר, Dec. II.—וְשֹׁנֵא, conj., שֹׁנֵא 202.—חֹבְחָת, Dec. XII., ח at the beginning *Raphe* (83), i. e. without Dagh. lene 80, because of the preceding vowel; with *conjunctive* accent on the penult tone, 100. *a*.

LVIII. Ps. 22: 29. גִּיהוֹה, No. 50.—הַמְלִיכָה, *ibid.*—וְמוֹשֵׁל, 202 and 527. *a*.—בְּגִיִּים, plur. of גִּי, Dec. I., בַּ with Dagh. lene 79. 2. The full form would be בְּגִיִּים, but the article הַ suffers syncope in such cases, 152. *a*. Note.

LIX. Ps. 145: 13. מַלְכוּת, מַלְכוּת, noun. fem. Dec. I. in the sing., see remarks on בְּרִית under No. 2; a *Heteroclite* in the plural, i. e. not ranking under any of the declensions, with vowels immutable, e. g. plur. מַלְכוּתִים, 326. *c*. For the omission of Dagh. lene in the כ, see 82. *b*.—יָ suff. pron. 336.

מַלְכוּת, const. state, the verb of existence being understood before it, 554.—כֹּל (*kōl*) from כָּל.—עֲלָמִים, from עָלָם, Dec. II. For the omission of the ו in the plural, see 63. Lit. *thy kingdom [is] a kingdom of all ages, regnum universitatis seculorum*, i. e. eternal.—וְקָמַשׁ לְתוֹךְ, ו instead of וְ, 152, *c*. 4; Dec. XII., וָ suff.,

point over it is the accent Rebhia 93. No. 10.—בְּכֹל (*bekköl*), 89. Beth with Dagh. lene, because a pause-accent precedes, 79. 3.—דִּוֵּר, Dec. I.—רִדֵּר, רִ instead of רִ, 152 *c.* 3.

LX. Ps. 103:19. בְּשִׁמְרֵם, for בְּרִשְׁמֵם, 152. *a.* Note ; שְׁמֵרִים, dual form, but used as plural 329. Note 2. For the accent at the beginning of the word, see 93. No. 5, and 95. *a.*; the real *tone-syllable* is the *penult* here, 100. *b.*—הִבְרִיךְ, Hiph. of בָּרַךְ, see in 268. *b.*, an account of the form.

בְּסִטָּא, root בְּסִטָּא=בְּסִטָּא, the ר being assimilated, 107. 1. *c.* In all the suff. and plur. forms, the Dagh. forte is dropped; e. g. בְּסִטָּא, בְּסִטָּאוֹת, etc., and so in בְּסִטָּא, 73. Note 3. This practice is so uniform, as to point to the necessity of supposing another root, viz. בְּסִטָּא Dec. VI. *e.*, where all the forms may be made; especially if we consider all the instances of the plur. to be in reg., or in the suff. state, as they may be considered. But if these forms may be all regarded as coming from בְּסִטָּא, they belong to Dec. VII. 371. —י suff. pronoun 336.

וּמִלְכֹּתָו, ו (for ו) 152. *c.* 4.—מִלְכֹּתָו, see No. 59.—י as above.—בְּכֹל (instead of בְּכֹל), 152. *a.* Note. מְשִׁיחָה, with Sil-luq (93. No. 1) on the penult, which restores the original vowel (Patahh) under the ש (for the original ground form is מְשִׁיחָה), and prolongs such restored vowel 146; verb Praet. 3d pers. fem. of מָשַׁח.

PART II.

NOTES AND EXPLANATIONS.

WHEN the student shall have completed the study of Part I., agreeably to the directions given in the introduction to the Notes on the same; and shall also have *reviewed* the same in a proper manner; he may be supposed to have acquired such a knowledge of the forms of Hebrew words, of the method of grammatically analyzing them which ought to be practised, of the manner of employing the grammar for this purpose, and of finding in it what he needs in order to obtain a complete view of the principles of any analysis, that the Notes may, in future, be less copious and particular than they have hitherto been. All this, I repeat it, may be now taken for granted, *provided the student has REVIEWED Part I. in a proper manner.* By this I do not mean the going through with one solitary review, and this a hasty one (as is too commonly the case); but I refer to a review conducted on the principles which Jahn has laid down, in his Dissertation on the Study of the Oriental languages; a brief but very valuable work, which, I would hope, will be attentively read by every one in our country, who intends making a serious effort to acquire a knowledge of the Hebrew tongue. Such a review requires the labour of being repeated continually along the way, as the student goes over with Part I.; and then to be again repeated in respect to the *whole*, after the *first* reading is completed.

With the knowledge thus acquired, the student will come to the study of Part II. in some good measure duly prepared. Let him not think the time and pains spent on Part I., to be in any degree lost or expended in vain. Although he may seem to go slowly, yet he is, by such a method of study, laying the foundation for rapid progress at some future period of his efforts. Grammatical forms and analysis being once well mastered, the progress in the Hebrew language will probably be such as to exceed the sanguine expectations of most students. But unless they are mastered at the outset, there is great probability that they never will be at any future period. In most cases, such is undoubtedly the fact. And if the student, in his subsequent exegetical study of the Old Testament, finds himself, at every turn, in a state of doubt or uncertainty as to the real grammatical construction and arrangement of any passage; how is it possible, that he should ever be able to acquire a comfortable degree of assurance, that he is right in his conclusions with regard to the meaning of any difficult

passage? Suppose he resolves to consult commentators, who have a more profound knowledge of grammatical and lexicographical matters than himself; often such commentators disagree; and then where shall he resort for satisfaction? Or if they agree, they assign reasons for their opinion, of which his acquisitions do not enable him to judge; then how is he to obtain satisfaction? All this shows the importance of laying well the foundation of Hebrew study, and in such a way, that any superstructure can be built upon it which the future may require. Indeed, if there be any object in expending time and money and labour upon the study of Hebrew, that object must be, or ought to be, a truly valuable one. But of what value is a superficial knowledge of the language in question, which neither enables one to interpret skilfully himself, nor duly to appreciate the labours of others who have performed such an office?

I would hope that these brief remarks on this important subject, are not out of place, at a time when the student is shaping his course for all his future life, in respect to the study of the Jewish Scriptures. "Drink deep, or taste not," is advice which may be urged as properly on the young philologist, as on the poet. Indeed, if there be any who have no taste for such studies, and no proper sense of the value of them, and who want nothing more than the *name* of having studied Hebrew, while they are too indolent or too irresolute to make the acquisitions necessary to understand this language well, then let them keep away from our public Seminaries, where such study is required, and prepare in another way for the ministry, where their sloth and irresolution can be more creditably indulged. There can be but one persuasion in regard to this whole matter, among all men of sense. Either the acquisition of the Hebrew language is valuable, or it is not: if it is not, then choose a course of study which supersedes it; if it is, then study it so as to get something valuable from it, something more than the *name* of being a Hebrew scholar—a name which is not unfrequently bestowed on some, who would find it, in most cases, beyond their power to distinguish a Qamets Hhateph from a Qamets.

Let not the student, then, who is in earnest, deem one hour mispent, which is spent in giving him elementary knowledge that will make him *radically* acquainted with the nature of the language which he is studying. Let him patiently pursue the method of *thorough* analysis, to which I have attempted to introduce him in the preceding pages; and then I can promise him a rich harvest in due time, for all his toil in thus sowing the seed. Those who will not cultivate the soil, nor duly sow the seed, must expect a harvest that will be light; or at best, a crop the kernel of which will be either shrivelled or blasted.

The Notes, although in future more sparse than heretofore, are still intended to leave nothing of an analytical nature unexplained, which one may not now well suppose the student able to find out by his own efforts.

The biblical accentuation, for a few of the first sections, is but

partially inserted. It is intended to be employed only in case the *larger* pause-accent occurs, or a word has the tone on the *penult*, or there is some special reason (which will be the subject of notice) for inserting it.

After these sections, which reach as far as the end of Gen. II., the whole train of accents is introduced. The reasons for this will be stated, in the Notes which commence with Gen. III.

I would fain hope, that the instructor and student will persevere in the same particularity of analysis, which the Notes above have exhibited. In this way, a multitude of difficulties will be removed *in limine* and *gradually*, and so that the student will never be sensible of any loss of time occasioned by efforts to overcome them. The knowledge necessary to remove them, will thus incorporate itself with all his linguistic acquisitions of the Hebrew, and become a component and necessary part of it. I ask the liberty to repeat it, and I desire it to be distinctly remembered by every student of Hebrew who uses this book, that *it is much better to master all the difficulties at an early period, (and a great saving of time also if the whole course of study be taken into view), than it is to pass them over and defer them to a future opportunity, which it is expected will be more convenient.* Procrastination will, in all probability, entirely defeat the object in view.

No. I. Gen. 1: 1—2.

(1)* בְּרָאִיתָּ, a prep. ; for בְּרָאִיתָּ, see Part I. No. 51.—בְּרָא, Par. XV.—אֶל־הַיָּם, see Part I. No. 41.—וַיִּשְׁמְרוּ, article 152. *a.* 1 ; שְׁמֹר, 329. Note 2, comp. 328 and 325.

(2) וַיְהִי, 3 fem. Praet. from יָהַי, Methagh 66 in *e. g.*—וַיְהִי, tone on the penult, the first accent marking it 95. *b.* ; a Segholate 100. *a.* ; employed instead of וַיְהִי, 120. *b.* ; Tav *Raphe*, 80.—וַיְהִי, the same throughout, the kind of accent only excepted.—וַיְהִי, *hhō-shēkh*, '62. 2 ; Dec. VI.—וַיְהִי, from וַיְהִי Dec. II., having no singular.—וַיְהִי, Piel Part. fem., of the Segholate form, Par. XXI. under Piel.—וַיְהִי, 152. *a.* 1 ; וַיְהִי, 144. 1 as it respects the influence of the accent ; for the form of the word וַיְהִי, see 329. Note 2.

Some have supposed that בְּרָא in v. 1, means *only to dispose of, to arrange, to form*, viz. out of materials already existing, *to re-*

* The Nos. in parentheses denote the *verses* in the Hebrew text.

duce to order. But v. 2 shews that no mere arrangement or disposition of matter can be intended by בָּרָא; for after the action implied by בָּרָא had been performed, the *earth* still remained in a chaotic state. That the original matter of the *heavens* was in a similar condition, is evident from vs. 6—8, and 14—19. All order and arrangement plainly seem to be considered, by the writer of Gen. I., as having been effected *after* the original act of creation. With the apostle, therefore, we may safely believe, that “the worlds were formed by God, so that the things which are seen, were not made from those which do appear,” Heb. 11: 3, i. e. they were not originally made out of matter already existing. The *original act* of creation, as understood by the sacred writers, appears plainly to have been, *the calling of matter into being, the causing of it to exist*; and out of this, the heavens and the earth were afterwards formed, i. e. reduced to their present order and arrangement. Philosophy may speculate on this, and maintain (with Aristotle) the eternity of matter; but philosophy can prove nothing on this subject, nor even render such speculations probable, if revelation were out of the question.

חֲדָרָא וְבִדְרָא, lit. *emptiness and desolation, or empty and void*, two synonymous words of nearly the same import, and designed therefore to express *intensity*, 438. *d.* and Note; so that the meaning here seems to be: ‘The earth, in its original state, was altogether empty or void,’ viz. devoid of the various productions which it afterwards was caused to exhibit.

וְחָשֶׁךְ etc., i. e. no light yet existed, to shine on this empty, desolate חֲדָרָא. This last word seems to denote *the abyss* of chaotic elements, out of which the world was formed; probable root, חָשַׁךְ to be confused, bewildered.—רוּחַ אֱלֹהִים, *divine energy or efficacy*; comp. πνεῦμα in Wahl’s Lex. no. 6. b. a. etc.—מְרִחֶפֶת, *hovered over, brooded over*; lit. applied to fowls hovering over their young. It seems here to designate the power or energy of the Creator, which (as it were) *brooding over* the newly created world, imparted to its elements the power of communicating life and energy to plants, animals, etc.; comp. Gen. 1: 11, תְּרַשֵׁא, הָאָרֶץ, *let the earth cause to spring forth*, and v. 12, וַיִּבְרָא הָאָרֶץ, *and he created the earth*.

and the earth did bring forth, viz. plants, trees, etc. Comp. also Gen. 1: 24, seq., where it is stated, that *the earth produced animals* of various kinds. To this vivifying influence, the מְרַחֵם of our text seems plainly to refer.

מְרַחֵם indicates the same thing here as מְרַחֵם; and so, on the other hand, מְרַחֵם is frequently used for מְרַחֵם, see Lex. That the original chaotic mass, from which the earth in its present form was made, exhibited מַיִם (*water*) as the predominant element, appears from Gen. 1: 9. The assertion, that the Spirit of God brooded over or on the face of (עַל-פְּנֵי) this element, borrows its costume from the action literally indicated by מְרַחֵם. Meaning: 'Divine influence communicated a productive, vivifying power, to the original elements of the earth.'

No. II. Gen. 1: 3—5.

(3) יִהְיֶה, a Segholate apoc. Fut. of הָיָה, 283. *γ. k*, instead of יִהְיֶה, 120. *b*; or instead of the nude apoc. form יִהְיֶה; comp. the Segholate forms of nouns, in 367 and Par. of Dec. VI. *s—w*. This apoc. Fut. 3 pers. is used instead of the Imp., 201. Note.—יִהְיֶה, with Vav conversive, but Dagħ. omitted in the Yodh, 73. Note 3 and comp. 208 in e. g.; as to Methegh here, see 87. *g*.

This sentence presents one of the highest instances of moral sublimity, which can be any where found. Longinus has cited it as such in his work *Περὶ Τρυφῆς*.

(4) וַיֵּרָא, apoc. Fut. with Vav, from יָרָא, 283. *γ. n*. The form is what is called *nude*, i. e. apocopated without the addition of any furtive vowel to make out a Segholate form; like וַיֵּרָא, וַיֵּרָא, וַיֵּרָא, in the Par. under 283. *γ*, viz. under *m. o. p*. The full form would be וַיֵּרָא, apoc. וַיֵּרָא (*א in otio*, 57. *a*), so written instead of וַיֵּרָא, the reason of which may be seen in 57. *a*. and 119. *b*. The analogical form (וַיֵּרָא) is changed to וַיֵּרָא, because of the ר in the final syllable, 113; the meaning is the same as the Praeter tense, 208 and 504. *d*.

וַיֵּרָא, 216. 4.—וַיֵּרָא, with Pattahh, 152. *a. 3*; וַיֵּרָא without Methegh, comp. 87. *g*.

(5) לְאֹרִי for לְאֹרִי, 152. *a*. Note.—לְאֹרִי, lit. *to the*

light day. After a verb of naming (אָרְרָה), the Hebrews put the object addressed in the Dat. with לְ, and the name given in the Accusative.—אֶת־הַיּוֹם לַיְלָה, 152. *a.* Note.—לַיְלָה, *lay-lā* in pause, הַיּוֹם out of pause; הֵ is merely *paragogic*, and the original ground form is לַיְלָה, Dec. VI.—וַיְהִי־עַד, see in v. 3.—אָרְרָה, for אָרָה (the const. is אָרָה), אָ instead of אָ, see 142. *a*; for the use of אָרָה as an *ordinal*, see 396.

‘But could there be *day* and *night* at this period, when no sun was created? The heavenly luminaries were not formed until the *fourth* day; see vs. 14—18.’

The seeming difficulties involved in this, have led many recent critics to deny that the account of the creation in Gen. 11, is any thing more than a kind of philosophical speculation, adorned with a species of poetic costume. ‘And here, i. e. in v. 5,’ say they, ‘the writer has forgotten himself; for he has represented the first, second, and third days as having had a regular existence, before the heavenly luminaries were formed.’ That the representation itself of the writer, is such as they assert it to be, need not be denied. But that ‘the writer *forgot himself*’ is not equally certain. In Gen. 1: 3, 4, light and darkness are distinctly related to have had an existence, *before* the sun, moon, and stars were created. All that remains, then, to render the fact probable that *day* and *night* existed at the *same period*, is, to suppose that the same almighty Creator, who formed the light and the darkness, did cause successive alternations of these, so as to make day and night before the heavenly luminaries were called into being. Was not the same omnipotence which created the light, competent to effect such an alternation of it? That this omnipotence did not effect it, who is able to prove? And until it is proved, we may acquiesce in the views of the sacred historian.

No. 1. Gen. I. 6—8.

(6) בְּרוּךְ, ground-form בְּרַךְ, Dec. VI. *n.*—וַיְהִי, consists of the Fut. וַיְהִי (as in v. 3) joined with ו conjunction, (not ו conversive, which takes the vowel Pattahh 208). The original points would be thus, וַיְהִי, which is an impossible syllable 42, comp. 137 and 152. *c.* 5. The reason why וַיְהִי with ו conjunction (not וַיְהִי) is here used, is merely to connect this word with וַיְהִי in the preceding clause, and to shew that both stand in the same predicament as to meaning. If וַיְהִי should be put here, it would give the meaning, *and it was*; which the writer does not intend to say.

בֵּין מַיִם וּבֵין מַיִם, of the same meaning, as בֵּין מַיִם וּבֵין מַיִם; see

in v. 4, **בֵּין הָאֵוֶר וּבֵין הַחֹשֶׁךְ**. So in Deut. 17: 8; comp. also in Gen. 1: 7. This use of **בֵּין** is peculiar, and not explained sufficiently by the lexicons. Literally translated: *By a separating (בֵּין) of the waters, in respect to (לְ) the waters*; i. e. of the waters above the visible expanse of the heaven (**רָקִיעַ**), from those *on or in* the earth beneath; comp. v. 7.

(7) **וַיֵּצֵא**, 283. **יָצָא**—**לְמַעַל**, see on v. 4.—**מִן**, compound of **מִן** and **עַל**, 407. **לְרָקִיעַ**, **לְמַעַל**, lit. *from the above* [the upper part] *of the expanse*, or *from the above in respect to the expanse*.

(8) **לְרָקִיעַ שְׁמֵימִים**, the usual construction after a verb of *calling* or *naming*; see on v. 5, under **יָאָר יוֹם**.

No. IV. Gen. 1: 9—12.

(9) **וַיִּקָּוֶה**, *yiq-qā-vū*, with the first **ו** moveable 56. 1, Fut. Niph. of **קָוָה**.—**וַיְהִי**, simply a conjunction here (see on v. 6); **וַיְהִי**, Fut. Niph. 3 fem. sing., from **קָוָה**; for Tseri in **וַיְהִי**, comp. §§. 111. 112.—**הַיָּבֵשָׁה**, *hāy-yāb-bā-shā*, Dec. XI. fem., like the Greek **ἡ ξηρά** in signification. Meaning: 'Let the waters which cover the whole earth [making it a **יַבֵּשֶׁת**], be collected into an ocean or oceans, so that the solid earth may appear.'

(10) **וַיִּמְקְנֶה**, *ū-lemiq-vē*, from **מָקְנָה** Dec. IX., in const. state.—**וַיִּרְאֶה**, see on v. 4.

(11) **וַיִּבְרָא**, Fut. apoc. Hiphil; for Methegh, see 87. **ה**; comp. v. 2 with this as to sentiment.—**עֵשֶׂב**, in apposition with **דָּשָׁן**.—**מִן הָעֵץ**, Part. Hiphil from **זָרַע**.—**עֵץ פֵּרִי**, *the tree of fruit*, i. e. the fruit-tree.—**עֵשֶׂב פֵּרִי**, *ō-sēp-peri*, 75. **a**. The accent is here on the first syllable in **עֵשֶׂב**, because the word is immediately followed by a tone-syllable, **פֵּרִי** being a monosyllable, 100. **d**.—**לְמִינֵהוּ**, from **מִין**, Dec. I.—**וַיִּשְׂרָא** *whose seed*, 478.—**בִּי**, [*is*] *in it*, 554.

(12) **וַיִּחַי**, with Vav conversive, apoc. Fut. Hiph. from **חָיָה**.—**לְמִינֵהוּ**, **הוּא** suff. pronoun, see in Par. under 336.—**עֵשֶׂב פֵּרִי**, *ō-sēp-peri*, 75. **a**. But here the accent is removed by the Maq-qeph which follows, see 89, making a difference between this and the instance in v. 11.

No. V. Gen. I. 14—19.

(14) יָדִי sing. apoc. Fut. (see on v. 3 above), while מְאֹרֶת is *plural*; see Synt. 489 and Note.—מְאֹרֶת, from מְאֹר Dec. III.; for the omission of Vav in both the final syllables, see 63 and 65.—בְּרִקִּיעַ, ב, 137; בְּרִקִּיעַ const. of Dec. III.—לְהַבְדִּיל, Inf. Hiph., for the form see 216. 3, and comp. 152. *a.* Note.—וְיָדִיו, ו conj. giving the Praet. form a Fut. sense, 209.—לְאֹרֶת, from אֹרֶת, and for אֹרֶת, 63 and 65.—מְזִמְרִים, from מְזַמֵּר Dec. II., the accent Munahh on the Mem instead of a Methegh, 87. Note 3, comp. 87. *a.*—שָׁנִים, Dec. XI. Meaning: 'Let them be for signs, which shall distinguish seasons, days, and years;' lit. *let them be for signs, even for stated seasons, and for days, and years.*

(15) יָדִיו, see on v. 14.—לְמְאֹרֶת, ibid. The student will observe the diversity of orthography, in regard to the insertion or omission of the Quiescents; see §§ 63. 65.—וְשִׁמְרֵם, with a pause-accent of the second class, but Pattahh not prolonged, 149.—לְהָאִיר, Inf. Hiph. of אִיר, for the ה see 521. *c*; lit. *for the causing of light.*

(16) וַיַּעַשׂ, supra v. 7.—שָׁנִים, dual const. of שָׁנָה, in const. state with מְאֹרֶת, 457. *a.*—וְהַקָּטָן, with the article 414, 1.—אֶת־הַמְּאֹרֶת, Acc. after וַיַּעַשׂ implied, and mentally brought forward from the preceding clause; for אֶת־ see 427.—לְמִשְׁפָּחָתָא, Dec. XIII. *For the rule of the day* is a figurative expression, denoting the powerful or predominating influence of the sun by day. So Pliny calls the sun, *coeli rector*; and Cicero, *omnium moderator ac dux*.—וְאֶת־הַמְּאֹרֶת, as above.—וְהַקָּטָן, *the small*, i. e. the smallest, or the smaller, 445. *a.*—וְהַפְּלִיגָה, with parag. הֶהֱ and tone on the penult, 100. *i*, see also 149. *a.*—וְהַכּוֹכָבִים, Methegh 87. *e.*

(17) וַיִּתֵּן, Fut. with ו conversive, from נָתַן, for the final Tseri see 254. 2; lit. *set* or *put*.—אֹתָם, אָתָּה sign of Acc. combined with suff. pronoun ׁם; see under 408, in the paradigm.

(18-19) וַיִּמְשַׁל, ו conj. ו; prep. ל; and מְשַׁל Inf. construct. Before it, וַיִּתֵּן אֹתָם is implied; lit. [and he set them] *for ruling*.—בַּיּוֹם for בְּיָמָיו, 152. *a.* Note; lit. *by day*.—בְּיָמָיו, for בְּיָמָיו, ib. also 149. *a.*—לְהַבְדִּיל, Inf. Hiph., where the ה is retained 216.—וְהַחֹשֶׁךְ, 3. הֶה article, 152. *a.* 3. (19) וַיַּרְא, v. 4 above.

No. VI. Gen. I. 20—22.

(20) וַיִּשְׂרְצוּ, 201. Note.—וַיִּשְׂרְצוּ . . . וַיִּשְׂרְצוּ, a mode of construction exceedingly common in Hebrew, viz. that of joining a verb with its correlate noun, in order to designate *intensity, certainty, repetition*, etc. The meaning of וַיִּשְׂרְצוּ here is plainly, *the smaller water animals*.—נָפֶשׁ חַיָּה, *of living or animated breath*. As to the meaning of *breath* (for נָפֶשׁ), see Job 41: 13, an undoubted instance; and nearly as clear is it in Gen. 1: 30, below.—חַיָּה, properly an adj. from חָי, Dec. VIII. Meaning: 'Smaller animals which live and breathe,' or 'which have the breath of life.' I take וַיִּשְׂרְצוּ to be in the const. state before חַיָּה נָפֶשׁ.

עוֹף, noun of multitude, no plural, Dec. I.—וַיַּעֲפֹף, Poel of עָפַף, 175 and 262.—עַל-פְּנֵי, Rosenmueller renders *versus, towards*; and he appeals to Ex. 9: 22. 10: 21. Gen. 19: 28, for confirmation. The meaning thus given is: 'Let the fowl fly over the earth, toward the expanse of heaven,' or 'toward the firmament above.' On account of the word רָקִיעַ here, it would seem necessary to acquiesce in this explanation.

(21) וַיִּבְרָא, Yodh omitted in the last syllable, 63; lit. *sea-monsters, the larger sea-animals*.—כָּל-נֶפֶשׁ חַיָּה, *every living being, or living creature, or living thing*; the two latter Hebrew words designating any thing which has *animal or animated life*.—וַיִּבְרָא, ה' article for pronoun here, 412. *d.* Note 1; וַיִּבְרָא, Part. fem. Seghol., see in Par. XXI.—לְמִינֵיהֶם, with the suff. of the plur. pron. הֵם, see paradigm in 336.—כַּנְפֵּיהֶם, lit. *of wing*, i. e. every winged fowl, 440. *a.*

(22) וַיִּבְרָךְ, Vav convers. without the Dagh. after it, 73. Note 3; וַיִּבְרָךְ, with penult tone 101. *b.* and Tseri shortened in the final syllable 129. *a.*—וַיִּבְרָךְ, see on v. 17.—וַיִּבְרָךְ, for וַיִּבְרָךְ, 119. *c.* 1.—וַיִּבְרָךְ, Imp. Kal. of וַיִּבְרָךְ, for וַיִּבְרָךְ, 118 and Note 3.—וַיִּבְרָךְ, for וַיִּבְרָךְ, 152. *a.* Note, from וַיִּבְרָךְ Dec. VIII. irreg.; וַיִּבְרָךְ seems here to mean *the cavity or gulf*, in which the waters of the ocean repose. In the same sense it is plainly used, in Is. 11: 9. Hab. 2: 14; although some of the lexicons neglect this sense.—וַיִּבְרָךְ, apoc. Fut. Kal from וַיִּבְרָךְ; 283. *γ.*

No. VII. Gen. I. 24—31.

(24) הַיָּצֵר, apoc. Fut. Hiph. 3 pers. fem, from יָצַר; for Imper. use, see 201. Note.—הַיָּצֵר, generic, *every living creature, animal or animated beings*.—הַיָּצֵר, the suff. הַיָּצֵר is sing. because its antecedent is so; but the meaning is plural (*their*), because the antecedent is *nomen multitudinis*, 476. a. Note.—בְּהֵמָה, Dec. XI., in apposition with הַיָּצֵר and governed in the same way; as are also the two nouns which follow. בְּהֵמָה here means *tame beasts, cattle*; רֶמֶשׂ, *reptiles*; and חַיֵּי הָאָרֶץ, *wild beasts*.—חַיֵּי, 125. c, instead of חַיֵּי const. of חַיֵּי. This form is not unusual in this noun; e. g. חַיֵּי הָאָרֶץ, חַיֵּי הָאָרֶץ, etc. But in general, it is not common. Its tone is on the ultimate as we see in Ps. 104: 11; but in the passage before us, Maqqeph takes away the accent 89.—הַיָּצֵר, as before.

(25) הַיָּצֵר, Methegh, 87. e.

(26) הַיָּצֵר, Fut. Kal. 1st. plur., from יָצַר. Most of the older critics find an intimation in this plural, (as they believe), of a plurality of persons in the Godhead. But the evidence seems too doubtful, in this case, to be relied upon. The *pluralis majestaticus* or *pluralis excellentiae*, as it is called, in respect to אֱלֹהִים, אֱלֹהִים, אֱלֹהִים, etc., seems now to be generally conceded, 437. 2. That *pronouns* may be used, and are used, in a similar way, among the oriental nations, seems to be somewhat certain from the following examples; viz. Ezra 4: 18, 'The letter which ye have sent unto us (עֲלֵינוּ Chald.);' it is king Artaxerxes who says this. Dan. 2: 36, 'We will tell the interpretation of it;' it is Daniel who is speaking. So in 1 Macc. 10: 19, 20, king Alexander says: Ἀγγελόμεν—ἀπεστάκαμεν, In 1 Macc. 11: 31, 33, 34, king Demetrius says: Ἐγράψαμεν—ἡμῶν—ἐκρίναμεν—ἐστάκαμεν, κ.τ.λ. In 1 Macc. 15: 9 king Antiochus says: Κρατήσωμεν—δοξάσωμεν. So in John 3: 11 Jesus says: Οἶδαμεν—λαλοῦμεν—ἔωράκαμεν. In Mark 4: 30 Jesus says: Ὁμοιωσομεν—παραβάλωμεν. In 1 John 1: 4, this apostle says of himself, γράφομεν and Paul often employs the first person plural. Comp. with הַיָּצֵר above, Gen. 3: 22, 'Like one of us;' Gen. 11: 7, 'Let us go down,

and let *us* confound ;' also Is. 6: 8, 'Who will go for *us*?' The passages sometimes adduced, in Gen. 29: 27. Num. 22: 6. Cant. 1: 4. 1 K. 12: 9. 2 Sam. 16: 20. 24: 14, and Job 18: 2, 3, may be all considered as *communicative*, i. e. as common to the speaker and his friends, and so do not fairly belong to the above illustrations ; although Rosenmueller has adduced the three last passages, in the latest edition of his Commentary on the Pentateuch, as evidence that the plural was used by an individual speaker and appropriated to himself.

It is clear that this idiom is not common or frequent, in the Old Testament ; it is more common in the Apocrypha, and in the New Testament. In modern times, it is the well known and general usage of royalty. It is singular, indeed, that kings should employ it for the sake of adding emphasis to their claims of honour, while a private individual, in particular one who addresses a public assembly, employs it to avoid the appearance of egotism or of assuming too much ; a manifest abuse of its original design.

Modern usage, however, cannot help us to determine the *usus loquendi* of the Hebrews. So far as this is now discoverable, by the evidence before us respecting the use of the plur. number in the Old Testament, I feel constrained to agree with those critics, who resolve it (on the whole) into the *pluralis excellentiae*.

בְּצִדְקָתִי, with suff. בִּי from צָדִיק, Dec. VI. *a*. The plural בְּצִדְקָתִי is to be accounted for on the same ground with נְצִיחָה above. —בְּדַמְיוֹתָי, suff. state of דָּמָיו, Dec. I., בִּי, as before.

Not a few recent critics have maintained, that the writer of Gen. I. believed God to be in reality of the same form with man, i. e. that the writer was an Anthropomorphite. But was Paul one of this sect, because he says in 1 Cor. 11: 7, that 'man is the image and glory of God?' and this too, not in reference to his *moral* qualities, as in Eph. 4: 24. Col. 3: 10. Was Moses—who, if not the author of the account of creation, yet at least was in all probability the person who inserted it in the Pentateuch—was he a believer in the really *physical*, human form of the Divinity? This same Moses, who in the second Commandment, has so absolutely and utterly prohibited all resemblances whatever of the Godhead,

either to be made or to be worshipped? What other motive, but a belief in the spirituality of God, could induce him to do thus? In a word; one may well ask, whether there is any more *Anthropomorphism* in Genesis, than in other parts of the Bible? And a considerate, fair answer to this question, will enable us to judge of those opinions, which ascribe such childish views of the Supreme Being to the early ages of the world, and in a special manner to the early part of the Hebrew Scriptures. If God ever revealed himself, in any way, to the early progenitors of our race, it is at least essential to suppose, that his *spiritual nature* was one of the first things which was revealed and understood. How could the idea of a Creator and Governor of the *Universe*, consist with the idea of a Divinity limited by a physical form, and of course circumscribed in his operations? The early ages of the world were not so stupid as to be incapable of seeing this; nor are the monuments left behind of their skill and capacity, such as to warrant us in taxing the people of God with the grossness of Anthropomorphism.

In regard to the words צַלְמֵהוּ and דְמוּתוֹ, they stand related in Hebrew, as *imago* and *similitudo* do in Latin. They are so nearly synonymous, that they are plainly employed here together for the sake of *intensity* or *emphasis*, 438. *d.* Meaning: 'God made man peculiarly in his image, i. e. in a manner altogether distinct from that of other created terrestrial beings, and superior to them.' That this has special respect to the intellectual, rational, and moral powers with which man was endowed, and to the consequent pre-eminence or dominion over the lower creation which these gave him, seems to be obvious, when all the passages respecting God and man, in various parts of the Sacred Writings, are compared together. His pre-eminence is particularly referred to in what immediately follows.

וַיִּרְדּוּ, וְ not converse, but only connecting the Imp. sense here with the Imp. sense of בְּצַלְמֵהוּ in the preceding clause; see on וַיִּרְדּוּ v. 6 above.—וַיִּרְדּוּ, Fut. of רָדָה, 201. Note.—וַיִּרְדּוּ בְדִגְתָּהּ, the verb taking ב prep. after it, 506; Beth Raphe, 80; רָדָה, from דָּגָה Dec. XI.—בְּעִוְתָהּ, with prep. בְּ, for the same reason that רָדָה takes it; and so in בְּהִמָּה (for בְּהִמָּה 152 *a.* Note), and in בְּכָל

(bis) in the latter part of the verse; for all have יָרְדוּ implied before them.—הָיָה, art. for pronoun, 412. *d.* Note 1.

The pre-eminence of man over all other terrestrial creatures, is clearly and strikingly expressed by this.

(27) אֱנוֹשׁ־הָאָדָם, used *generically* here, as the plur. pron. אֲנִי (at the end of the verse) clearly shews.—בְּצִלְמוֹ, where note that דְּמוּת is omitted here, which was joined with צִלְמוֹ in v. 26. *Intensity* of expression, however, is here effected by a repetition of אֲנִי itself, as follows in the sequel; see 438. *d.*—אֲתוֹ, *him*, see in 408 parad. of אֲתוֹ with Accusative.—נִקְבְּהָ, Dec. XI. The application of נִקְבְּהָ and נִקְבְּהָ to אָדָם, shews that this last word is here *generic*.—אֲנִי, see in 408 as above.

(28) וַיְבָרֶךְ, see on v. 22.—בָּהֶם, 506.—פָּרוּ וּרְבוּ, see on v. 22.—וְכַבֵּשְׁהָ, וְ with Qibbuts vicarious instead of שֶׁי 41; for the omission of the Vav 65; הָ, *it* fem., viz. the earth.—רָדוּ, Imp. of רָדָה; followed by בְּ prep. before the nouns which it governs, as in v. 26.

(29) נִחְתִּי, for נִחְתִּי, 254. *c.* Note.—זָרַע, Part. act. of זָרַע.—זָרַע, הָ art.; זָרַע Dec. VII.—אֲשֶׁר-בּוֹ, *in which*, 478.—פְּרִי-עֵץ, *tree-fruit, dendral fruit*.—זָרַע זָרַע, lit. *seeding seed*, i. e. producing seed. Meaning: 'Every fruit tree, which has the power of propagating itself,' or 'every one which has the power of producing a regular crop.'—יִדְּוֶה גְּאֻלָּה, like the Latin, *sit testimonio, sit decori*, etc.; אֲבָלָה, Dec. XII.

Because *animals* are not here mentioned, it has been maintained by many, that animal food was not originally permitted to man before the flood. But see Gen. 4: 2, 4. Why was Abel a *shepherd*? See also Gen. 7: 2, where beasts *clean* and *unclean* are distinguished. Does not this probably refer to animals allowed or forbidden to be eaten? Still, in Eden, our first parents probably did not eat flesh.

(30) וַיִּבְרָא-הוֹיָה, i. e. נִחְתִּי, from the preceding verse.—אֲשֶׁר-בּוֹ, *in which*, as above.—נֶפֶשׁ חַיָּה, *animal or animated breath*; see on v. 20.—אֲתוֹ-כִלְ-יֶרֶק, i. e. נִחְתִּי, *I have given*; יֶרֶק, *grass, vegetation* here of the herbaceous kind, as the word עֵשֶׂב denotes, which is subjoined as explanatory.

The fruit trees, therefore, seem to have been originally given to man for his nutriment; and the gramineous, herbaceous substances appropriated to the animals.

(31) טֹב מְאֹד, 456. *a*.

No. VIII. Gen. II. 1—4.

(1) וַיְבָרֶךְ, Vav conversive with Dagh. after it omitted, 73. Note 3, comp. 87. *g*, which shows that Methegh is usually inserted in such cases, although the *omission* of it is pretty frequent.—וַיְבָרֶךְ, Pual Fut. of בָּרַךְ.—וַיְבָרֶךְ, Rosenm.: ‘Omnes copiae, celestes ac terrestres.’ But elsewhere אֲבָרַךְ, in connection with שָׁמַיִם, always refers to the *stars*; and so I take it here; see also in Neh. 9: 6.

(2) וַיְבָרֶךְ, as before in v. 1; וַיְבָרֶךְ, Fut. apoc. Piel for וַיְבָרֶךְ, 286. 2. The Dagh. is not retained in the ב, after apocope, because ב becomes a final letter, 72,—מְבָרַךְ, suff. state of מְבָרַךְ (for מְבָרַךְ, see 118 and Note 2), Dec. XI. *f*.—וַיְבָרֶךְ, is spoken *more humano*; for indeed every thing which we say or can say of God, must, in a greater or less degree, be spoken *more humano* or ἀνθρώπων ὡς ἀνθρώπου. Meaning: ‘At the end of six days, God ceased to create,’ or ‘he refrained from creating;’ i. e. on the seventh day he rested. The Septuagint reading here, ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ, and the Samaritan Pentateuch which agrees with it, are evidently the result of some transcriber’s fears, lest working on the *seventh* day should be attributed to the Creator. But what just ground of fear is there, when the writer expressly affirms, that God on the *seventh* day *had completed* (וַיְבָרֶךְ) his work? for that this is the sense of וַיְבָרֶךְ (504. *c*), is clear from וַיְבָרֶךְ, etc., which follows.

(3) וַיְבָרֶךְ, etc. Meaning: ‘God declared this day to be worthy of peculiar distinction, honour, and observance.’ So the sequel explains it; וַיְבָרֶךְ (208. e. g.), *and set it apart*, i. e. consecrated it to a special and sacred use; such is the meaning of בָּרַךְ; Greek, ἀφοσιῶν.—בֹּרֶךְ, *on it, during it*.—וַיְבָרֶךְ, which he *had created in respect to making*; i. e. which he had created and made, or which he had formed by assiduous operation. Comp.

Ecc. 2: 11, for a like expression. The phraseology is unusual; but the meaning does not seem to be obscure. As a comment on the sense of וַיִּבְרָא and וַיִּקְדָּשׁ here, read Ex. 20: 8—11.

The efforts made by recent critics and geologists, to explain away the account here given of creation, or to explain it so as to accord with their respective theories, are well known to every critical reader. The *ratio loci et temporis* does not permit me now to enter into a particular examination of them. A few hints are all that can be allowed.

The account of the creation in Gen. I. II., has been represented as a song, a *μῦθος*, a philosophem, i. e. a philosophical speculation, about the origin of the universe; and (more prevailingly) of late, among a certain class of critics, as a kind of semi-poetic *μῦθος*, philosophic in its speculative origin, but adorned with popular tradition as to its various particulars. Even Rosenmueller, in the latest edition of his Commentary on the Pentateuch, more than intimates, that the cosmogony of Moses is to be interpreted on the like principles with that of Hesiod (Vol. I. p. 58); and that the division of the work of creation into a period of *six* days, and the declaration respecting the sanctification of the *seventh*, was made by Moses only to give currency to his law respecting the Sabbath, p. 59. And in the sequel he declares his belief, that Moses borrowed his cosmogony from the Egyptians.

The difficulties alleged to lie in the way, by critics who belong to this class, are, that the writer of the cosmogony in Genesis believes the earth to be the centre of the universe, and that the sun, moon, and all the heavenly bodies are merely subservient to it; that *one* day, and *one only* [the fourth], suffices to form all the myriads of suns and planetary worlds, while *five* days are occupied with the formation of the earth, (which shews the ignorance of the writer in question respecting the real nature of the universe); that the clouds and sky are represented as a *solid* expanse above us, holding one division of the waters in its bosom, Gen. 1: 7; that days and nights are represented as having an existence before the heavenly bodies were created which occasion them; that not only vegetables, but even animals spring from the earth, Gen. 1: 11, 12, 20, 24; and, in a word, that the whole account has a *mythic* air, a costume which tradition and speculation have evidently put upon it. All these and the like objections have been variously, often, and earnestly urged by critics; while geologists have united in endeavoring to shew, in various ways, and by a great variety of theories, and by appeal to phenomena, that the earth must have been several thousand years in forming; or, at least, it must have been made out of the ruins of another world. Even Dathe has embraced this last conjecture, and defends it in his translation and notes.

If a satisfactory answer can be given to all these objections and difficulties, still it would take a volume to make it out. After all too, one may well conclude with the apostle in Heb. 11: 3, that 'faith' is necessary, in order to believe that the worlds were created agreeably to the scriptural account. My own view of the Mosaic cosmogony I can state in a few words. If it does not agree with sound principles of interpreting Scripture, let it be rejected.

I believe the account in Gen. I., to be an account of *matters of fact*, of real verities; not a mere philosophical or poetical speculation or *μύθος*; and that the record is authentic, and entitled to our full credit. That the Egyptian and Phenician cosmogonies resemble it, is no objection to its credit. Common tradition, from Noah downwards, propagated the original true account, with some additions, among heathen nations. How could it be otherwise?

But the *costume* of the narration is altogether *anthropopathic*, i. e. accommodated to the feelings, views, and methods of expression existing in the time of Moses. For example; the Hebrews thought and spoke of the earth and of the heavenly bodies, according to their *optical* appearance. Agreeably to this, the heavens are an arch, solid, and retaining the waters above, Gen. 1: 7. 7: 11. 8: 2. Ps. 104: 3. 148: 4. Our author also represents the sun, and moon, and stars, just as they appear to a spectator from our planet, as made to subserve the purposes of light, and to cause the seasons; and so far as he goes, he truly represents them. He also represents the earth as producing vegetables, vs. 11, 12; the waters as producing fowls and fish, vs. 20, 21; the earth again as producing wild and tame animals and reptiles, vs. 24, 25; the two latter cases being contrary to our present experience, and, as it seems to me, the result of the peculiar productive power communicated to the original elements, by the *divine influence* mentioned in Gen. 1: 2. That the form of the narration, or rather, that the *modus* of the expressions employed in it, is evidently of *optical* origin, can hardly be doubted. But, after all, what is the difference between the *principle* which led to this mode of narration, and that which leads us, with all our certain knowledge of the solar system, to speak every day, and always, of the 'sun as rising and setting?' Is there any illusion in this? Any design to mislead? If not, then why might not the Hebrew speak of his *expanse* (רָקִיעַ), and of the *windows of heaven* through which the rain descends, as well as we can say, that 'the sun rises and sets'?

The Bible was not designed to teach the Hebrews astronomy or geology. Had it been given to them in the scientific costume of the present day, it would have been a book utterly unintelligible. Moses made it intelligible; he designed it to be so. His design was to reveal, to the Jews, Jehovah as the maker of all things, and the object of supreme reverence and adoration. This *design* he has accomplished; not by *astronomical* and *geological* representations, but by *popular* ones. Is not this just as it should be; and just as we might reasonably expect it to be?

As to the *relative* importance given by the biblical account to our earth, we may say, at least, that it tallies well with the mission of God's own Son to redeem our guilty race. Yet, after all, the account only decides, that on the fourth day the heavenly bodies were formed; and not their relative importance.

The objections of geologists will deserve more serious consideration, when any two respectable authors among them ever come to agree with each other, and when the earth shall have been penetrated and examined a little more than an eight thousandth part of its diameter; for this has not yet been done. In regard to the theory of *gradual formations*, which makes some thousands of years necessary to be comprehended in each of the six days; one might ask, how can it be proved, that all substances must have been formed in an *incipient* state merely? Were only *acorns* made at first instead of oaks? And was man an *infant*, when first from the hands of his Creator?

As to the views of our author, in respect to the length of the days and nights at the creation; nothing can be plainer than that *usual* days and nights are meant. How could he say, that *the evening* and *the morning* constituted each day, if this be not true? And if it be not true, then how long was the *seventh* day or sabbath, which followed the other six days? Moses, in the fourth commandment, has given as a reason for the sabbatical institution, that God made all things in six days, and rested on the seventh. Did Moses suppose the seventh day, then, to have been a different kind of a day, as to length, from the other six? Or did he mean, that after six days, each of several thousand years, a sabbath of equal length should be kept by the Jews? If not, then our cosmogony is meant of course to convey the idea of ordinary days, and no others. If indeed Moses does after all contradict geology, then be it so; but to violate the laws of exegesis in order to accommodate a geological theory, (about which, moreover, no two considerable geologists are agreed), is not acting in accordance with the precepts of scriptural hermeneutics. Who does not know, too, that the latest and highest efforts of geologists, are turning toward the confirmation of the Scripture account of the deluge; and that some among the most distinguished of them, find no occasion to force the language of the sacred record, even in the present case, out of its common and obvious meaning? I trust the time is coming, when all the lights of science will serve to render more intense, and more widely to diffuse, the light of revelation. May that cheering day be near!

It has often been alleged, that 'the whole of the cosmogony in question must evidently be a *μύθος*, or a philosophem, because the very nature of the case shews, that no man could have witnessed any part of the work of creation, inasmuch as man was made last of all.' But this allegation rests entirely upon the assumption, that no revelation to man, respecting the origin of all things, was ever made in a supernatural way; an assumption not compatible with the benevolence of the Creator, the natural ignorance and error of man, and the duties which he owes to God as the author of his spiritual being.

No. IX. Gen. II. 7—25.

(7) *וַיִּצֹר*, a peculiar form from *צָר*, Fut. *יִצֹר* when the tone is not retracted, i. e. without Vav conversive. In almost every case, the Fut. with *final Tseri* is of such a form as *וַיִּצֹר* or *יִצֹר*, 244. *a*. This verb has also another form of the Fut., like that of Class III. verbs *פָּחַ* 251, viz. *יִצֹר*. As an intrans. verb signifying *to be distressed*, it has other forms of the Future, viz. *יִצֹר*, and *וַיִּצֹר* (which is analogical, 244. *a*. Note).—*עָפָר*, Acc. of material, as grammarians call it, i. e. the Acc. designating the materials out of which a thing is made, used in a kind of *adverbial* way, 428. *e*.

וַיִּצֹר, Dec. XI. That this name gave occasion to the appellation *אָדָם*, seems quite probable, both from the nature of the case as here represented, and also as represented in Gen. 3: 19. The etymology, which derives *אָדָם* from *אָדָם* *red*, because oriental men are of a *reddish hue*, is too fanciful to be entitled to much credit. Lit. [with, by means of] *dust from the earth*, i. e. with terrestrial dust.—*וַיִּפְחַח*, from *נָפַח*, Fut. *Pattahh*, 235.—*וַיִּפְחַח*, dual suff. of *אָפַח*; lit. *breathed into his nostrils the breath of life*. Meaning: 'Endowed him with living or animated breath.' The language is clearly *ἀνθρωποποιᾶς*. I mean, that this mode of description is occasioned by the action of breathing among men.—*וַיִּהְיֶה*, lit. *for a living or animated being*; a paraphrasis often employed by the Hebrews, in connection with the verb of existence, when it signifies *he became, it became*, 507. Note.

(8) *וַיִּבְרָא*, Fut. of *בָּרַע* 235.—*וַיִּבְרָא*, an appellation of God, never employed in Gen. I., but uniformly adopted in Gen. II., and nearly so in Gen. III. A like distinction obtains, in many other parts of the book of Genesis. From this it has been argued, by late critics, that this book is made up of records earlier than the time in which the author of the Pentateuch lived, and composed by different persons; a supposition which has some external evidence in the book of Genesis to favour it. On the supposition that these ancient records were introduced by Moses himself, the *authenticity* of the book remains unaffected by this critical opinion.

וַיִּבְרָא, Dec. VIII. The etymology would naturally lead to the idea of *an enclosed place*, (*וַיִּבְרָא* *protegere*); but this is not necessari-

ly attached to the idea of גֶּן.—עֵדֶן, here prop. name; comp. 2 K. 19: 12. Is. 37: 12. Ezek. 27: 23, (in all which cases, however, it is pointed עֵדֶן, but this only determines the views of the Rabbinical punctators). In all these passages, Eden is mentioned along with Haran (חָרָן), a town of Mesopotamia, Gen. 11: 31, 32. 12: 5. 27: 43; and therefore Eden was probably at no great distance from Haran. See also Amos 1: 5, which probably refers to an Eden in Syria. That Eden means a *country* or *tract of land* here, is evident from Gen. 4: 16. The word is used figuratively, in allusion to the garden here described, in Is. 51: 3. Ezek. 28: 13. 31: 9. Joel 2: 3; in the three former cases it is accompanied by the parallel or exegetical phrase, 'garden of the Lord.'

מִקְדָּרִים, *of the eastern country*, (מִן prep. often makes a periphrasis of the Gen.), or *toward the east, eastward, at the east*. In Gen. 12: 8, the preposition מִן is twice used with such a sense. So מִצָּפוֹן *northward*, Judg. 7: 1.—וְנִשְׁטָם, apoc. Fut. Hiph. of שָׁטַם, with tone retracted and vowel shortened, 270. c. 3, comp. 208. Note 2.

(9) וְיִצְמַח, apoc. Fut. Hiph. with Gutt., 236.—נֶחְמָד, Part. Niphal; for the pointing see 225.—נֶחְמָד לְמֵרְאָה, *pleasant as to the sight*.—מֵאֲכָלֵי, Dec. II.—וְיִצֵּץ הַחַיִּים, in the same construction with the preceding יִצֵּץ, and governed by וְיִצְמַח implied. Meaning: 'The tree which preserves life,' or 'the tree of which he that eateth shall live and not die;' comp. Gen. 3: 22.

וְיָדָעַת, *the tree of knowing good and evil*. יָדָעַת, fem. Inf. noun, used as a verbal from יָדָע. The meaning has been greatly contested. Rosenmueller contends, that the word means the same here, as when applied to infants in order to designate their entire ignorance; and he refers to Deut. 1: 39. Is. 7: 16. Jonah 4: 11. The two last cases, however, are quite different as to the manner of expression; and there remains only one, viz. Deut. 1: 39, to be compared with our phrase. But that the meaning is the same in Deut. 1: 39, as in Gen. 2: 9, appears to be rendered doubtful by the context preceding and succeeding, as well as by the nature of the case. Was man, when *made in the image of God*, as ignorant at first as an infant? How then did he preserve himself? Or how could he understand his moral relations to his Creator; and how be guilty for not obeying a command, the nature of which he

was incapable of understanding? Must we suppose the writer of our history to be so weak, as to entertain such views of the original nature of man?

Moreover, what crime could there be, in attaining such a knowledge as would enable one nicely to distinguish between *moral* good and evil? Has it not always been, and must it not always be, a virtue in intelligent and moral beings to do this?

There remains then but one rational supposition, in regard to the meaning of our phrase. This is, that by *the knowledge of good and evil* is meant, 'a knowledge of the difference or distinction between *happiness* and *misery*,' (for *good* and *evil* very commonly have such a signification in the Scriptures, e. g. Is. 3: 10, 11, et. al. saepe); i. e. man, by eating the forbidden fruit, came to know the difference between happiness and misery; or the eating of the fruit which was prohibited, occasioned him to know, by unhappy experience, the difference between a state of happiness and a state of misery. This explanation plainly accords with the nature of the whole transaction, and with what ensued upon eating the fruit of the tree in question. The name, then, considered in this point of view, is quite intelligible and significant; is it so in any other?

The words of the tempter in Gen. 3: 5, whose object it was to deceive, cannot be justly alleged against this interpretation; nor do the words of Jehovah, in Gen. 3: 22, make against it, for they are evidently of the nature of solemn irony, with allusion to the deception of the tempter as recorded in Gen. 3: 5.

(10) יִצְחָק, *issued*, 527. *b.*—גִּזְרֵן, i. e. from some part of the region called Eden.—גִּזְרֵן, Inf. Hiph. with ה prae-*fix* retained, 216. 3. It is plain that the river flowed *through* the garden, where our first parents were placed; and this before its stream was disparted; i. e. one stream only watered Paradise.—וּמִשָּׁם, *and thence*, which may refer either to גִּזְרֵן, or to the region in which it was, viz. גִּזְרֵן. Rosenmueller refers it to גִּזְרֵן, (*Alterthumsk. I. 192*); but it is equally agreeable to usage, in this case to refer it to גִּזְרֵן; and some may prefer this here.—וּפָרָה, Fut. Niph. used as the Praeter by virtue of the Vav before the preceding word, connected with it and with the preceding יִצְחָק; comp. 503. Note 1.—

לְאֶרְבֵּהָ, 457. *b.* רְשִׁים, *sources, heads*, here *river-heads* or *sources*; comp. v. 13, where נָהָר is substituted for רְשִׁים.

(11) הַפִּישִׁין, 465.—פִּישִׁין, *the Phasis*, as Rosenmueller and others suppose, a river of Colchis, running into the east end of the Black sea. Taking off the endings (*is* and יִין), we have the same radicals (פִּש) in both words. Xenophon, however, in *Anab.* IV. 6, mentions a Phasis with which he met, farther south, and which must be, as it would seem, either the present Kur (Cyrus), or the Aras or Araxes. I regard the former as the more probable; because the Araxes seems to be the Gihon, mentioned in v. 13. The Kur takes its rise, if we may credit the best maps, in the northern part of Armenia, and running first northward, and then eastward, either passes through or grazes upon the ancient Colchis or Havilah. It finally unites with the Araxes, and both empty into the south-western part of the Caspian Lake.

הָאֶרֶץ art. for pronoun, 412. *d.* Note 1. This word is usually construed as meaning *to encompass, to flow round on the margin of*; but it plainly signifies, also, *to pass through, to wind one's way through*, as Is. 23: 16. 1 Sam. 7: 16 clearly shew. This sense of the word may be applied either to the Kur, or to the northern Phasis, both of which *pass through* Havilah, i. e. the country of Colchis; or it may be applied to the Kur, which also *grazes upon, encompasses*, a part of Havilah or Colchis.—הַיָּחִידִיָּה, prob. *Colchis*; which was rich in gold; e. g. Jason went thither after the golden fleece, i. e. gold caught in fleeces, gold separated from the waters of the Phasis by means of them. Colchis, no doubt, like all the early countries of Nomades and predatory hordes, was not a *definitely* bounded country. It lies at the east end of the Black Sea.—שָׁם, *where* 478. *b.*

(12) הַדְּהוּא (for הַדְּהִיָּה, see 165. *b. f*), *the same is*, 469.—הַבְּדִילִיָּה, *Bdellium*, a gum used as incense for burning, and of an aromatic smell.—שֶׁזֶה, prob. the *onyx*. So Rosenm. I. 209. *Alterth.*

(13) גִּיחוֹן, not improbably the Araxes or Aras; which the Persians still call, جیحون الراس, *Gihon el Ras*.—הַסּוֹבֵב, *encompasses* or *winds its way through*; see on v. 11. Which of these

senses it bears here, must depend on the situation of כוש in respect to the river in question.—כוש, *Cush* or *Kush*.

But where is *Cush*? 'In the narrower sense,' says Gesenius, 'it means Ethiopia, i. e. the southern part of Arabia; or Ethiopia in Africa, which was a colony of the former; as the language shews.' But *Cush* in the widest sense, both Gesenius and Rosenmueller represent as equivalent to *Southern Country, Torrid Zone*, i. e. the region inhabited by people of colour; and both avow that there is an entire want of geographical accuracy in the scriptural account of the local situation of Paradise.

'How could Gihon,' (the Oxus, as Rosenmueller and others suppose, which running from a remote *eastern* country, empties itself into the south-eastern part of the Caspian Lake), 'how could this stream encompass the South-Land, i. e. either Ethiopia or Southern Arabia?'

Fully to discuss these difficult problems of ancient geography, would here be out of place. But as affirmations of this nature, on the part of such acute, learned, and distinguished critics as Gesenius and Rosenmueller, have a strong tendency to undermine the belief of the young inquirer, in the accuracy of the sacred historians, I shall suggest a few reasons, very briefly, why one may still believe, with the older critics, that there was a *Cush Oriental*, as well as a *Cush Southern*.

(1) The very general custom in all ages, early and late, of naming places after distinguished persons, will be allowed.* Now *Cush* was the eldest son of Ham, Gen. 10: 6. 1 Chron. 1: 8. He was also the father of Nimrod, the founder of the Babylonian empire and of its great cities; the founder also of Nineveh, Rehoboth, Calah, and Resen, in Assyria; see Gen. 10: 8—12. In v. 11, the rendering should be, (as it is in the margin of our English bibles): *He [Nimrod] went out of that land [viz. Babylon] into Assyria*, אַשּׁוּר, Acc. adverbial of place, 428. a. So Rosenm. in *Alterthumskunde*, Th. II. p. 94. The father of such a distinguished founder of empires and cities, which were the wonder of all succeeding ages, must himself of course have been entitled to distinction on this account; not to mention, that he was a grandson of Noah. Was there no region or place in the East, named after him by such a son as Nimrod?

(2) Among the people whom the king of Assyria transported to the land of Israel, after he had conquered the ten tribes and carried them away to Halah, Habor, the river Gozan, and the cities of the Medes, (i. e. to the northern part of Assyria and to Media), is one named כּוּשִׁי, *men of Cuth*, 2 K. 17: 30; also

* Rosenmueller says, that most of the names in Gen. X., are names of *countries* as well as of *persons*. *Akerth.* II. p. 94.

written בִּנְחָה, in 2 K. 17: 24. These men are, in both places, mentioned in connection with *Babylonians* (אַנְשֵׁי בָבֶל), who accompanied them. The idol which they worshiped, is named נִרְגַל, 2 K. 17: 30; plainly a name of northern or middle Asia (not a Shemitish one), as appears in the proper names of the princes of Babylon, Nergal-Sharezer, Jer. 39: 3, 13, (also in Neriglissor, who slew Evilmerodach and mounted the throne of Babylon). אַנְשֵׁי-כּוּשׁ, THE CUTHITES, then, were an *oriental* people. Now כּוּשׁ and כּוּשׁ may evidently be nothing more than the Aramean and Hebrew forms of the same word; inasmuch as the Hebrew שׁ not unfrequently is lisped, i. e. is pronounced כּ in the Aramaean. For example; the Hebrew אַשּׁוּר (Assyria), by the Syrians and Chaldeans was called אַשּׁוּר; by the Arabians, أَشُور *Atur*; and hence, by the Greeks and Romans, *Aturia*.

That the Cuthites or Cushites, transplanted from the east, were the most considerable of all the colonies which the king of Assyria placed in Samaria, is evident from the fact, that they gave name afterwards to the whole people of Samaria; for the Jews ever since have called the Samaritans Cuthites, כְּתִיִּים or כְּתִיָּים. There were, then, *oriental* Cuthites or Cushites.

(3) Moses Choronensis, a native of Armenia, and who in the *fifth* century wrote the history of that country, which is still extant, in his Geography appended to this work by the Whistons, includes all the country east of the Tigris, from the Caspian lake down to the Persian Gulph, under the name of Cush. Media he calls, Cushi-Capcoch; Elymais, Cushi-Chorasan; Persia, Chushi-Nemroz; and under Elymais he reckons a province named Chusastan, p. 363. As there is no ground to dispute either the knowledge or the veracity of this historian, in respect to such a subject; and as this testimony reaches very far back, and shews the wide prevalence of the oriental generic name *Cush*, among the ancients who were natives of the east; so is it plain, that an *oriental* Cush is not merely ideal.

(4) Cushistan, i. e. *Cush country*, is still the name of a province, on the east of the Tigris and of ancient Babylonia; although the Arabians appear to have changed the original orthography of the word.

(5) The author of our history has referred to countries and places certainly known, as serving to confirm his account, and to put his readers in possession of definite views respecting the situation of Eden. Would he venture to mix fable with truth, in a thing of this nature so easily contradicted by every oriental traveller? Did he not know to what he referred? Did not the original ancestors of the Jews spring from the East? Did not Jacob live there many years? Could it be a mere conjecture with him, (and with his descendants), whether there was a Cush in that region?

(6) After a lapse of more than 3000 years, can the *present* names of places or rivers be adduced, in order to confute the account of Moses?

(7) The acknowledged geographical accuracy (in the popular sense) of the Scriptures in general, makes very much against the supposition of Gesenius, Rosenmueller, and many others, that our author has here committed great mistakes in his account of Paradise, and that the whole is a mere *μύθος*. Is it the manner of those who write *μύθοι*, to describe locality in the way here practised?

I will only add, that understanding Cush of Cushi-Capcoch, i. e. the northern part of the region between the Caspian Lake and the Persian Gulph; and supposing the Gihon to be the Araxes; then, does this river *encompass* Cush. There need be no *μύθος* supposed here.

(14) תִּגְרִיִּס, *the Tigris*. The ת is prob. prefixed to make the quadrilateral form, as in תִּבְרָכָה, תִּשְׁמָר, etc. In Aramaean, *Digla* and *Diglath*; in Arabic, *Diglath*; in the Pehlvi, *Zedschera*. —קִדְמָה, *eastward, in the eastern part of or before*, which however is equivalent to the other meanings.

‘But how could the writer say thus? Assyria lies *beyond* the Tigris, which makes its *western* border not its *eastern* one.’ To which Rosenmueller (so he often does in other parts of this description of the local situation of Paradise) answers, that ‘this description results manifestly from the ignorance of our author respecting the geography of the places named.’ The same has been affirmed by many other late critics.

But is not Assyria, as a province, to be distinguished from Assyria as a kingdom? Passing over the extravagant and contradictory accounts of Herodotus and Ctesias, in regard to the early history of this monarchy, so much may be inferred from them and from the Scriptures, that Assyria did, very early, attain great political eminence, and push far and wide its conquests. Was not Nimrod of a character to do this? In Moses’ time, we find Balaam adverting to the conquests of this powerful monarchy, Num. 24: 22. In David’s time the Assyrians are reckoned among his enemies, and ranked with neighboring nations, Ps. 83: 8. Of course they must then have been in possession of Syria; or at least, of a part of it.

Was not the Tigris, then, *on the east*, or in the eastern part of Assyria viewed as a kingdom? And will not this view compare with that which Balaam takes, in Num. 24: 22? Indeed, Rosenmueller concedes the above facts, in *Alterth. II.* 103 seq.; what need then of *μύθος* here?

Moreover, the limits which he so confidently puts to Assyria as a province, are far from being certain, when applied to the time of Moses. Diodorus Siculus places Nineveh on the *Euphrates*, as Ctesias (from whom he drew) had done before him; and even the

acute and learned Mannert, places it on the *west* of the Tigris. Is it so certain, then, that Moses knew not what he was saying, when he said that 'the Tigris runneth אֲשִׁיר קִרְיַת אַשּׁוּר, *on the east of Assyria*?' How difficult also, I may add, to convict one of *geographical* error, who wrote more than 3000 years ago!

פָּרָה, *the Euphrates*, which being nearer and better known than any of the rivers before named, is not described by a particular reference to country, as in the other cases.

(15) נִקְחָה, Fut. of קָחָה.—נִקְחָהּ, Fut. Hiph. from נָחָה, 251. Yodh between the last two radicals is dropped, 65; נִקְחָהּ verbal suff. with penult tone, 309.—בֶּת־רַפְּהִי, Beth Raphe, 80.—נִקְחָהּ, Inf. with suff. פָּרָה; see in Par. XXII., and comp. 312. 4.—וְאֶשְׁמְרָהּ, *ibid.*

It may be noted, here, that it was obviously the design of the Creator, that man should be active and should labour even in the paradisiacal state. Labour itself, then, is not a part of the curse which followed the apostasy; but labouring with toil and sorrow, and labouring to cultivate ground which is comparatively barren, is a part of the curse; Gen. 3:17—19.

From the view given above of the rivers which issued from Eden, (which in its general features resembles that given by Re-land and Calmet), it appears that there is no necessity of supposing the description of the locality of Eden to be a mere *μύθος*, as most of the recent German critics have done. Rosenmueller says: "From the description given in Gen. II., to endeavour to make out the locality of Paradise, *idem esse videtur, atque Virgilii de Elysio phantasmata* (Eneid. VI. 637, seq.) *ad veritatem revocare*;" Comm. in Gen. 2: 10. Yet it is a *fact*, that four great rivers do take their rise in the region of Armenia, viz. the Kur, the Araxes, the Euphrates and the Tigris. It is a fact, that the sources of all four at present, are in the neighbourhood of each other, in the middle region of Armenia, and at no great distance from Ararat. There seems, then, to be no important difficulty in the way of admitting, that the countries on which they are said by our author to graze, or through which they wind their way, are countries correctly designated, according to the geography of the day. Indeed, the very nature of the appeal, on the part of the writer, to the productions of the country, e.g. to the gold and bdellium and onyx of Havilah, of itself shews, that he felt himself secure against the imputation of *fiction*. Only one important circumstance remains. This is, that the four rivers just named do not,

at present, flow from one source, but are some 30 or 40 miles apart. This, no doubt, must be admitted, as things now are. But if the history of the deluge be not also a *μύθος*, (and I am aware that the critics in question believe it to be so, yet geology is proceeding now to overthrow their position), then is it certain that no very important objection to the accuracy of our author can be drawn from this. That important changes must have been made by the deluge, in the face of the earth, in the courses of rivers, and in the plainness or unevenness of the surface of every country, needs not to be demonstrated. Moses does not say, that at the time when he is writing, the four rivers which he names were flowing from one source; he merely avers, that originally they did so. The *possibility* of this, considering the present proximity of these rivers, and the changes that a deluge must have made, cannot well be denied. The *probability* rests mainly on the credit of the writer. Those who believe that he was divinely guided, may safely believe, that he has given us something different from a fable like that respecting the garden of the Hesperides, in his account of Paradise. They may believe that there was a grand river-source in the Armenian country, (the ancient Eden), from which issued a stream, on whose banks *the garden of Eden* was situated; and that after this stream had wound its way through the garden, it became disparted, and running in different directions, gave rise to four large rivers. Where so much is known to be true, both in respect to the existence of such rivers, and (I believe I may add) in regard to the countries named, we may, all things considered, believe the rest on the credibility of the writer, without being justly liable to the imputation of any inordinate credulity.

(16) וַיֵּצֵא, *vá-yetsáv*, without Daghes after it, 208 in e. g.; וַיֵּצֵא, apoc. Fut. Piel. Daghes omitted in Vav, because it comes to be a final letter 72, comp. also 286. 2—וַיֵּצֵא, 119. c. 1.—וַיֵּצֵא, art. 411.—וַיֵּצֵא, Inf. abs. with a finite tense, 514. b. c.

(17) וַיֵּצֵא, 152. c. 4; וַיֵּצֵא, 112.—וַיֵּצֵא, 152. c. 3. For the whole phrase, see on v. 9 above.—וַיֵּצֵא, Fut. with Pattahh here, in the verse preceding it has a Tseri; see Par. VII.—וַיֵּצֵא, i. e. וַיֵּצֵא, the first Nun is assimilated with Mem, the second causes the ה of the pronoun to be assimilated with it; see in 309. d, and comp. 407. Note, also 407. f.—וַיֵּצֵא, Inf. abs. with finite tense of the same verb, 514. b.

No. X. Gen. II. 18—25.

(18) לְבַדּוֹ....טוֹב לֹא, lit. *not good [is] the being of the man in his separation*, i. e. by himself, in his solitude.—וַיֵּצֵא, Inf. const.

of הָרֶדֶת, as a noun in reg. with הָרֶדֶת which follows.—וְהָרֶדֶת, lit. *in his separation*, with הָ prep. and רֶדֶת noun of Dec. VIII., but united they are used as a prep., 407. c.—וְהָרֶדֶת, *Ne-sēl-lō*, with Dagh. euphonic or conjunctive 75. a, 1 pers. Fut. Kal from, וְהָרֶדֶת. —וְהָרֶדֶת, וְהָרֶדֶת with suff. pronoun, Sept. κατ' αὐτόν, and in v. 20 they render the same word, ὁμοίως αὐτῷ rightly as to the sense, which is, *according to that which is the counterpart to him*, or *according to that which corresponds to him*. The fanciful (not to say shameful) comment, put on this word by Schultens, and after him by Rosenmueller and others, but rejected by Gesenius, may be seen in Rosenm. Comm. in loc. and in several of the lexicons.

(19) וְהָרֶדֶת, apoc. Fut. Kal, almost the only verb which has a penult Hhireq and an ultimate Tseri, which becomes Seghol here because the accent is retracted, 129. a, comp. 244. b; used as pluperfect here, *had formed*.—וְהָרֶדֶת, comp. the sentiment with Gen. 1: 24: 25.—וְהָרֶדֶת, i. e. God formed, וְהָרֶדֶת. If the clause וְהָרֶדֶת is also implied here, there would seem to be some discrepancy between this and Gen. 1: 20, 21.—וְהָרֶדֶת, apoc. Fut. Hiph. Par. XX.—וְהָרֶדֶת, *for the seeing, in order to see*, from וְהָרֶדֶת. 75. a.—וְהָרֶדֶת, Dat. of the thing called; see on וְהָרֶדֶת in No. II. v. 5.—וְהָרֶדֶת, in apposition with וְהָרֶדֶת, which is here anticipative 474. The prep. וְהָרֶדֶת is implied before וְהָרֶדֶת.—וְהָרֶדֶת, suff. state of וְהָרֶדֶת, Dec. VII.

(20) וְהָרֶדֶת, Dat. after וְהָרֶדֶת, as above.—וְהָרֶדֶת, *one did not find, there was not found*, 500.—וְהָרֶדֶת, see on v. 18.

What is here stated implies, of course, the full persuasion of the writer, that language or speech belonged to man at the first, as an attribute of his being. It did not arise merely from the mutual intercourse of human beings; for Adam is here represented as having given names to animals, before the creation of Eve. Indeed, I am not able to see why it is not as probable, that the gift of language was one with which the Creator originally endowed the progenitors of the human race, as that he endowed them with understanding and reason. Articulate speech is as much a peculiar characteristic of human nature, in its maturity, as either of these attributes. And that the first pair were not created *infants*, needs no proof but a consideration of the nature of the case. We might as well suppose, that the first oaks

were only *acorns* when created ; that all the first vegetables were only seeds ; and that all these grew up to maturity afterwards. If so, how in the mean time did man and animals get their sustenance ? Or how did our *infant* parents, and the *young* of animals, provide for themselves this sustenance, if any were to be had ?

The idea so often repeated by some late philosophers and critics, that our first parents were formed with merely the *powers* of speaking articulate language, which they improved and extended by first imitating noises made by the brute creation, is nothing less than maintaining, that the Creator, who made man in his own image, left him in a state less finished than he did the brutes ; and that he consulted, or provided for, neither his wants nor his dignity. Believe this who may ; for myself I must believe, that man recent from the hands of his Creator, and with the image of the Eternal enstamped upon him, was more perfect than any of his degenerate posterity have ever been, in all those powers which make our nature superior to that of the lower creation around us.

(21) וַיִּפֹּל, apoc. Fut. Hiph. of נָפַל, used here in the genuine *causative* sense of this conjugation, 185. *b.* 1, comp. also 206. Note 1.—וַיִּרְדְּמָה, Dec. 'XI.—וַיִּשְׁנָה, for vowels see 244 *b* ; for the effect of the pause accent, 144. *I.* ; for tone on the final syllable, see 101. *b.* Note 2. *c.*—וַיִּקְרָה, with the tone on the ultimate, see 101. *b.* under *e. g.*, the penult here not being a *simple* syllable, i. e. not ending in a vowel.

אִתָּהּ for אִתְּךָ, fem. of אָתָּךְ, 107. 2.—צִלְעֹתֶיהָ, Dec. IV. *i* ; but here the fem. *form* of the plur. is used, while the gender is masculine, 327. 2.—וַיִּסְגֹּר, tone on the ultimate, 101. *b.* under *e. g.*—וַיִּתְּנָהּ, compounded of תָּתַן, a prep. like a noun of Dec. VI. (407. Note and 407. *a*), and a suff. pronoun.

(22) וַיִּבְרָךְ, 283. *γ.*—וַיִּשָּׂא, comp. 507. *b.*—וַיִּבְרָךְ, 208 under *e. g.* ; י instead of י 133 ; בִּי for בִּי 63 ; וְ- verbal suffix, 309 column *c.*

(23) הַיָּמִים, *this time, now*, the art. הַ makes it definitely to relate to the time or occasion then being ; Acc. of time, 428. 2 and *c.*—וַיִּבְרָא, plural with suff. from יָבַע. —וַיִּשָּׂא, fem. of אָשָׂא, by contracting the long vowel of the masculine form ; others take it for אָשָׂא, fem. of אָשָׂא. So the old Latins : *vir, a man ; vira, a woman.*—וַיִּקְרָה, Pual 3 fem. Praet., instead of וַיִּקְרָה 51. Note ; for

Methegh, 87. *g*; but here the *q* does not necessarily exclude the Dagħ. forte; it is only an *arbitrary* exclusion, to which the principles of a necessary one are extended, so far as Methegh is concerned.—אָר with Dagħ. conjunctive, 75.

(24) יַעֲצֹב, *ya-ʿzōbh*, short *O*, 89.—אָר, Par. XXIV. No. II.—אָר, suff. state of אָר, Dec. VIII. 129. *c. a.*—יָבֵק, with a Fut. sense, because י connects it to the preceding יַעֲצֹב which has such a sense, 209.—אָרָא, 506, Dec. XIII. *c.*—יָרִי, with a Fut. sense, 209.—יָבֵק, Dat. after יָרִי in the sense of *become*; which is the usual construction.

(25) אָרָא, dual suff. of אָרָא, plur. of אָרָא, Dec. VIII, vowels as in Dec. III. The Shureq here remains in a mixed syllable, 31. Note 3. The usual method of orthography would be, אָרָא. For the shortening of the *i* of the ground form here, into *a*, see 127. Exc. 1; also 346. 3; 270. *b.* 1; 352. 3. The asterisk is designed to refer to the note at the bottom of the page; which is a Masoretic remark, and lit. translated means: *Dagħesh after Shureq*. The design is, to note this as a singularity; or at least as an usage which is not frequent.—יָרִי, Hithpoel of אָר, of the class final Hholem, 270. under *a.* 1, verbs final Hholem. It has Fut. Pattahh in Hithpoel, viz. אָרָא; for the effect of the pause-accent here, see 146.

This whole account of naming the animals, and of the formation of woman, is regarded by Rosenmueller, Gesenius, and many other interpreters, as a mere *μύθος* pleasantly devised, indeed, and ingenious as to the execution, as some of them concede. But if there be a God, who created the world, made man in his own image, and endowed him with the gift of speech, it was not unworthy of him to call that gift into exercise. If that God made a 'help meet' for solitary man, there is nothing unbecoming with respect to his dignity and wisdom, in the supposition that he did form woman from man as here related, in order to constitute an indissoluble tie of endearing connection between the sexes in this way, or by these peculiar means. The question, whether he *could* not have inspired the sexes with the same feelings, in some other way, may be sufficiently answered, by asking: How will the critics mentioned prove to us that divine wisdom could not, and did not, choose *this way* of doing it? And until this be

shown, we may venture to give credit to our author; especially as our Saviour and his apostles so expressly recognize the real verity of the narration in question; see Matt. 19: 5, 6. Mark 10: 5—9. 1 Cor. 6: 16. Eph. 5: 31. 1 Cor. 11: 8, 9. 1 Tim. 2: 13. The question: 'Whether one of the ribs of men is now found lacking?' (which has been scoffingly asked, in order to refute the narration above), is hardly entitled to a serious answer. Does a man now, who breaks or loses a rib, beget children who are lacking as to one of theirs? If not, why should Adam's male descendants partake of a merely physical peculiarity of their progenitor?

The primaeval state of man, without clothing and without shame, serves to shew, that his Creator had adapted the temperature of the region in which he placed him, to a condition in which the fewest wants possible would be experienced. The labour necessary to procure clothing, was to be dispensed with. Integrity and innocence, too, are designated by these traits. No guilty passions arose in the breast of the first happy pair. Sin only gives a sense of shame; and as they had not yet sinned, they found nothing to excite a blush. Even Plato, without the light of revelation, formed in his own mind a picture of the primitive state of man, more rational and becoming than some of our modern philosophical critics have portrayed. He thus describes it: Θεὸς ἔνεμεν αὐτοὺς, αὐτὸς ἐπιστατῶν, καθάπερ νῦν ἄνθρωποι, ζῶον ὃν θεϊότερον, ἄλλα γένη φανιλότερα αὐτῶν νομέουσι. Γυμνοὶ δὲ καὶ ἄστρωτοι θυγαλκούντες τὰ πολλὰ ἐνέμοντο, (in Politico); i. e. 'God fed them, himself taking care of them; just as men, who are beings of a diviner nature, feed animals of an inferior nature. Naked, and without any covering, they lived mostly in the open air.'

No. XI. Gen. III. 1—7.

The student will observe, that the *full train* of accents is introduced in the sequel. This is not done with a design to lead him, as yet, to the study of the accents, in respect to their *consecution* or *train*, i. e. the manner in which they follow one another or stand mutually related or connected. This can be done better at a future period, and when the means of doing it shall be afforded to the student.* The particular reason why all the accents are here admitted, is, that the student may now become accustomed to read with them; and that he may become acquainted with the manner in which they are all employed, in order to mark tone-syllables; with the various ways in which they affect the quantity of the vowels, and their restoration

* The second edition of my Hebrew Grammar exhibits the *consecution* of the accents here referred to, both in poetry and prose, in the Appendix. In the third and fourth editions it was omitted, in order to save the room which it would occupy; but particularly, because Prof. Gibbs expects to insert it in his *Lexicon Formarum*.

where they would by the principles of common analogy be dropped; with the influence they exert over the insertion or omission of *Dagh. lene* in the aspirates; and also with the power which they exert in changing the place of the tone syllable, in a multitude of words. These are sufficient reasons, and reasons founded in the *grammatical* phenomena of the language as now presented to us, why the student ought not to be, and must not be, ignorant of the influence exercised by the accents over the forms and tone of words.

Besides these reasons, there is another which is not destitute of weight. The accents, as *conjunctive* and *disjunctive*, serve, (at least they *often* do, and in the estimation of most older critics they *always* do), to show what words are to be considered as intimately connected in regard to relation and meaning, and what are to be more or less disjoined; a help, which in some doubtful cases is very grateful to the critic, and to which the most enlightened interpreters of the present day do not fail occasionally to resort. With this use of the accents, however, the student need not trouble himself, for the present; and when he comes to obtain a knowledge of it, it may be done with very little trouble, and without going deeply into the study of the whole *consecution* of the accents, i. e. of their various relations, positions, and dependencies.

In the sequel, I shall remark on the accents, only when they in some way affect the vowels, the aspirates, or the tone-syllable, or when, from their position as *praepositive* or *postpositive*, they might naturally mislead the beginner, as to the proper place of the tone of any word. For the rest, I take it for granted, that the student will here acquaint himself with the names and forms of the first and second class of *disjunctives*, (if he has not already done it); as this will cost him but a few minutes labour each day, for a small number of days; and that he will afterwards go on gradually to make himself acquainted with the whole number, in the like manner. In this way, the time spent on this object will scarcely be recognized; and the student will find sufficient profit and satisfaction, to repay him amply for his labour.

(1) שָׁרָפִי, *the serpent*. The effort of Dr. Clarke to prove that שָׁרָפִי here means *an ape* or *monkey*, is not only opposed to the *usus loquendi* of the Hebrews, but the thing is in itself utterly improbable; for when or where has the *ape* been regarded as ‘cunning above all the beasts of the field?’ The *serpent*, however, is the known emblem of sagacity, in Egypt and through the eastern world.

But was this a *literal* serpent, or only a symbolical one? Did

the writer attribute to a mere animal serpent all which the sequel discloses; or did he suppose the tempter to be an evil demon, whom he represents as in the shape of a serpent? The latter, as I must believe; for, (1) This accords with the commonly received traditions and language of the East; e. g. the Zend-Avesta of Zoroaster attributes the first seduction of men to evil, to Ahriman, the prince of evil Genii, under the shape of a serpent; Zend-Avesta, Vol. I. p. 25. III. 84, seq. edit. Kleuker. The Jewish tradition is, that Samael, the principal evil demon, first seduced Eve, and led her to sin; see Eisenmenger, *Entdecktes Judenthum*, I. p. 822. (2) There is satisfactory evidence that the New Testament writers believed in the same thing; e. g. Rev. 12: 9, the devil or Satan is called, ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος—ὁ πλανῶν τὴν οἰκουμένην ὅλην· and again, in Rev. 20: 2, the same appellations are repeated. See also 2 Cor. 11: 3. John 8: 44; where the Saviour expressly recognizes the temptation of our first parents to sin, as the work of *the devil*; so in 1 John 3: 8. See also Wisd. 2: 24, where there is the same sentiment. (3) The nature of the case is sufficient to shew that the writer did not intend a mere *literal* serpent. Did the author really believe, that literal serpents could speak, and form plans for seducing to the commission of moral evil? If not, (and who will venture to charge him with such ignorance?) then must we suppose, that like the writer of the Apocalypse, he has represented the devil under the image or form of a serpent; see Rev. 12: 9. 20: 2; comp. 2 Cor. 11: 3. That a part of the representation which follows, seems to be applicable only to a literal serpent, is the natural consequence of the writer's carrying on, through the whole narration, a uniform consistency in the mode of representation, which he had adopted at the beginning. See on v. 15 below.

On the question: Whether the actual form of a serpent presented itself to the *ocular* vision of Eve? most persons would perhaps decide readily in favour of the affirmative; nor would I venture to gainsay the correctness of such a belief, for who can *disprove* it? Yet it is no more necessary to the essential verity of the narration and transaction in question, to suppose that there was an actual *physical* form presented to view, than it is in the case of our Saviour's temptation, as related by the Evangelists, to suppose that there was a *physical* appearance of Satan, and audible words (audible with the outward ear), addressed to him. If Jesus was 'tempted in *all* points as we are,' a *physical* appearance of the devil can hardly be supposed to have been one of the means of temptation.

On the supposition that our first parents were tempted by an evil spirit, (and if Christ and his apostles are to be credited, this must have been the case), then we may either suppose that the tempter assumed the actual form of a serpent, and accosted the mind or eye of Eve, by mounting the tree which bore the forbidden fruit, and thus affording probable evidence that it might be eaten with impunity, and therefore tempting our first mother to follow his example; or we may sup-

pose the whole to be a figurative method of describing a real fact, viz. the fact that Eve was tempted by an evil spirit, and did yield to the temptation. Either of these may be adopted, *salvâ fide et salvâ ecclesiâ*; for the Scriptures are full of examples, in which the like principles of exegesis are generally admitted.

Of the two methods here proposed, the former is more easy and obvious, at first view; the second is the most consonant with the nature of the tempter. The objection to the first is, that to suppose the devil in reality to have assumed the visible form of a serpent, would be attributing a *miraculous* power to him, (which none possess but God, or those whom God commissions for purposes of good)—a miraculous power, employed here for the most fatal of all purposes. The second method is relieved of this difficulty. Nor would the boldly figurative costume of the whole, thus construed, be any more objection to the reality of the essential facts in this case, than the acknowledged figurative costume of the 18th Psalm, is an objection to the reality of the facts on which the representation is grounded; or than the plainly figurative manner of describing the Saviour's temptation, which the Evangelists have adopted, is an objection to the reality of his temptation. Is not God every where figuratively spoken of; and yet, is there not *reality* in the descriptions?

As to the conversation here, between the serpent and the woman, it may be viewed like that between the Saviour and the tempter, i. e. as mental, not with audible words addressed to the external ear. Does it need any proof, that the Scriptures are full of the like examples? So in Greek, *φησὶ* signifies both *to think* and *to speak*. Of the whole narration it may be said, that if we adopt the second mode of interpretation proposed above, we have only to suppose, (what is so obvious and so consonant with the best laws of rhetoric), that the writer has gone through his whole piece, in a manner accordant with the beginning of it. All that concerns the serpent is *consistently* stated, as though it had respect to a visible serpent. The meaning, however, as in a multitude of the like cases, is tropical.

הָיָה, *became*, as Storr and others render it. But I prefer the common version.—עָרַם, *cunning, sly, insidious*, Part. adj. of Dec. III.—מִכָּל, 454. *a.*—אֵהָ כִּי, lit. *even that* or *verily that*, i. e. 'is it so that? is it truly so that?' etc. The sign of the interrogative (הָ) is omitted here, as often elsewhere, 557.—אָמַר, the genuine sense of the *Praeterite*, *has said*, 503. *a.*—מִכָּל, *of every*.—עֵץ, if taken as a noun of multitude, may be rendered *of the trees*; otherwise we may translate this and the preceding word, *of every tree*.

(3) הָעֵץ, sing. here, *of the tree*.—בְּהוֹךְ, *Methegh*, 87. *l. e*; const. form of הָהוֹךְ, Dec. VI.—הָאֲכָלֹה, *Methegh*, 87. *c.*—מִמֶּנּוּ, *from it*.

see מִמְּנֵי in No. IX. v. 17.— תָּבֵרָפֶה , Tav Raphe, 80.— בֹּא־ , Dagh. lene, 79. 3.— פָּן , Dagh. lene, 79. 3, as Athnahlh precedes.— תִּמְחֹרֶן , instead of תִּמְחֹרֶן , 65 and 41; ן paragoric, 211. *a.* 1. The tone also is shifted from the penult (100. *g*) to the ultimate, by the pause-accent and the ending וֶן , 100. *l*.

(5) יִרְעֶה , 527. *a.* אֶחָדְכֶם , Inf. with suff. used as a Gerund, see in Par. XXII. 2 masc. plural, for the short vowel (Qamets Hhatheph), see 129. *a.*— וְנִסְקָהוּ , Niph. Praet., made Fut. as to the sense by ן prefixed, 209 and 503. *e.* Note 2. Here the words which indicate a *future* sense, are בְּיוֹם אֶחָדְכֶם , which refer to a time yet to come.— עֵינֵיכֶם , suff. dual of עֵינַיִם .— וְהִירָהֶם , Praet. as Fut. 209; Methegh, 87. *d.*— יִרְעִי , plural Part. in const. state, 531; Methegh, 87. *c.*

Observe, that the tempter does not here say, simply, 'Ye shall know good and evil;' but, 'Ye shall, like *the Elohim*, know good and evil;' a different meaning I apprehend, from that of the first form of expression. Our first parents, from communing with God, must have known something of the superior knowledge and happiness of *the Elohim*; and this might naturally become an object of desire. But to 'know good and evil,' in the sense explained in No. IX. v. 17, was of course no allurements to eat the forbidden fruit. Truly insidious was the suggestion here.— בְּאֵלֵהֶם , stands for בְּאֵלֵהֶם (119. *c.* 1); and for Seghol under ב , see 152. *b.* 1.

(6) וַתִּרְאֶה , Vav conversive; תִּרְאֶה , apoc. Fut. Kal of רָאָה , 283. *γ.* letter *b*.— תִּפְאֶרֶה , a pleasant thing, an object of desire, Dec. X.— נָחֵמְךָ , Part. Niph. 225; Fut. in *-dus*, 529.— לְהַשְׁבִּיל , Inf. Hiph., retaining the ה , 216. 3.— וְהִתְקַח , 3 fem. Fut. of לָקַח , with ו conversive.— וְהִתְקַחְלִי , final Pattahh in this verb is not common where it has a pause-accent (as here); but the predominant form of the Fut. is here retained.— וְהִתְקַחְנָה , Fut. of נָתַח , 3 fem. with ו conversive; for the final Tseri, see 254. 2.— עָמְדָה , 408. 5.

(7) וְהִתְקַחְנָה , 3 fem. plur. Fut. Niph., with Vav.— וַיִּרְעִי , Kal Fut. of יִרְעֶה , 244. *a*; for Methegh, 87. *c.*— עֵינֵימָם , Dec. VIII., plur. of עֵינַיִם , Hholem goes into Qibbutz when the syllable is shortened, 129. *c.* *b*; the Yodh in the ultimate is omitted in the writing, 65.— הֵם , *they were*, 469.— עָלֶיהָ , const. state of עָלָה , Dec.

IX.—הַגִּירָה, plur. of Dec. X.; for omission of the two Vavs (הַגִּירוֹת), see 65.

The sentiment plainly is, that after they had eaten the forbidden fruit, they were filled with a sense of shame. It is not improbable, so far as can be gathered from the narration here, that they had been stimulated by the fruit to excessive sensual gratification; the consequence of which was, the sense of shame here attributed to them.

No. XII. Gen. III. 8—19.

(8) קִיץ, either *voice* or *noise*, i. e. noise of approach, which they heard either with the outward ear, (and this is certainly a possible case); or with the inward one, which seems as probable, and perhaps more so. The *reality* of the divine summons and sentence, does not depend on the particular manner in which God manifested himself, or communicated them.—מְהִירָה־לָּךְ, sing. number, agreeing with הָיָה, or (if it be preferred) with אֲלֹהִים, 437. 2.—בִּצְהַר, for בְּצֶהֱרָן, 152. *a.* Note.—לְרִיחַ, *during the breeze* or *wind*, i. e. towards evening, when the wind rises in the warm oriental countries.—וַיִּיָּחֲסוּ, prob. of the same day in which they had transgressed.—וַיִּתְּחַבְּאוּ, 187. *c.* 1; also 493. *b.* Meaning; ‘They withdrew from the expected approach of Jehovah; or, ‘they endeavoured, through fear, to secrete themselves, because they were conscious of guilt.’

(9) אֶבְרָה, compound of אֵר, which shortened becomes אִי, (like Tseri final in nouns of Dec. V.); עֲבָרָה is a verbal suffix with epenthetic ה (see under 309. *d*); אֵר belongs to Dec. VIII. as to doubling its final radical when it receives accession. For adverbs with verbal suffixes, see 405; the עֲבָרָה is עָ with ה paragogic, 309. *a.* 2d pers. sing. masc. in the paradigm.

(10) קִיץ, Methegh 87. *c.*—אֶרְרָא, 1st pers. sing. Fut. Kal, from אָרַר, 244. *b.*; for final Qamets, see 277. *c.* The ultimate retains the tone here, notwithstanding the Vav prefixed, 101. *b.* Note 2. *a.* The Vav in this case has a Qamets, because א rejects the Dagħ. forte, 112; Methegh after ו, 87. *e.*—עִירָם, Dec. VIII.—אֶנְכִּי, 469.—וַאֲחֵבָא, ו, as in וַאֲרָא above; אֶחָבָא, Fut.

Niph. with Dagh. forte excluded from ח, 111; the sense is *reflexive*, like יתחבבא Hithp. in v. 8. above, 182. *b.* 3, comp. 187. *c.* 1.

(11) וְהִגִּיד, Praet. Hiph. of נִגַּד, 252 seq.—אָתָּה, in pause, 144.—וְהִנֵּה, הִנֵּה is the interrogative, like the Latin *ne?*—אֲנִי־יָדָא, Piel. of צָדָה, with suffix, 286. 1.—לְבִלְתִּי, adv. here, compounded of בִּלְתָּה, *nothing, nothingness*, לְ prep., and י paragogic.—אָכַל, אֲכֹל, short *O* 89, Inf. of אָכַל. Lit. *respecting the nothing of the eating of it*, i. e. respecting the not eating of it, the omitting to eat of it. אָכַל is the Gen. after לְבִלְתִּי, which is constructed as a noun here, 520.—אָכַלְתָּ, in pause, 144.

(12) נִחַתָּה, for נִחַתְתָּ, 254. *c.* Note. The ה is paragogic, 211. *a.* 2.—עִמָּדִי, prep. עִמָּד i. q. עִם, but it is employed only with the suffix י.—הוּא, *hi*, 165. *f*; emphatic here, 467.—נִחַתְתָּה־לִּי, 75. *a.*—אָכַלְתָּ, see on v. 10; אָכַל for אָכַלְתָּ, 241. *a.* 1.

(13) לֹא־אָשָׁה, for לֹא־אָשָׁה, 152. *a.* Note.—מִה־זֹּאת, 75. *a.*—עֲשִׂית, sec. pers. fem. of עָשָׂה.—וְשִׁי־אֲנִי, Hiph. of נָשָׂא, with suff. יָנִי.

(14) אֲלֹהִים, followed by Pesiq, 93. No. 20.—אָרֹרָה, Part. passive.—מִכְּלִי, comparative.—מִן־הָחַיִּים, suff. state of חַיִּים, Dec. III.—חַיִּי־לִי, 244. *a.*—יָמִי, const. of יָמִים.—וְיִי־יָדָא, suff. state of יָדָא.

(15) אֲרִיבָה, for אֲרִיבָה, 118; followed by Pesiq, 93. No. 20.—אָשִׁית, Fut. Kal. of שָׂה, 274. 2.—וְשִׁי־יָדָא, Fut. Kal. of שָׂה, the Qamets under י being dropped, 133; lit. *bruise, crush thee*.—רֹאשׁ, *as to the head*, Acc. of manner, 428. *f*.—וְשִׁי־יָדָא, *strike, smite*, Tav Daghesht'd, 79. 3; with epenth. suffix, 309. *d*; Qamets dropped under Tav, 133.—עָקֵב, *as to the heel*, 428. *f*, Dec. V.

‘But how can the tempter here be imagined to be an *evil spirit*? What is going upon his *belly*? Who are his *seed*? And how is the seed of the woman to *bruise his head*, or he to *strike the heel* of her seed?’ Questions which have been repeatedly asked, with a seeming assurance that no satisfactory answer can be given by those who believe that the writer means, in this narration, to describe the machinations of an evil spirit.

To these questions, however, we may answer; (1) That the figurative language respecting *the serpent*, is merely carried through in

consistency with itself; (and this is in accordance with the demands made by the common rules of rhetoric, in respect to metaphorical language). (2) *The seed of the serpent or the children of the devil*, was a common expression among the Jews, to designate those who were like him in the temper of their minds; John 8: 44. 1 John 3: 8, 10. Matt. 13: 38. Acts 13: 10. In Gen. 3: 15, the enmity between those who resemble the tempter in character, and those of an opposite disposition, appears to be designated. But, (3) If by *the seed of the woman* be here meant, 'He who was born of a woman, and made under the law' (Gal. 4: 4), then does the whole passage acquire an emphatic meaning, which it is easy to understand. It is this, viz; that there should be enmity between the prince of darkness with all who resemble him, and the Messiah; and perhaps also, that the latter should oppose and crush the former, while all which the former could achieve, would amount to but little. The whole may be compared with the crushing of a serpent's head on one part, and the receiving of a wound from it in the heel on the other.—But, as the New Testament writers have no where expressly given this interpretation to the passage in question, and we are not directly authorized to make such an interpretation of it, I must, on the whole, acquiesce in the general idea, here designated by the particular imagery that is employed. From the whole I would deduce the sentiment, that the serpent or evil spirit, instead of gaining a complete victory over our first parents (as he designed to do), should experience disappointment, and be himself crushed as it were with mortal wounds, (see Rom. 16: 20); while he should inflict only less deadly or fatal ones, on those whom he maligns. The manner in which this was to be accomplished, does not seem to be definitely pointed out by the words in question.

As to the expressions, *going upon his belly* and *eating dust*, what are these but a tropical manner of designating the humiliation of the tempter? A humiliation yet to be more generally and completely manifested, than it ever has hitherto been.

(16) הִרְבֵּה, Inf. abs. *sui generis*, 287. 2. and 514. a.—עֲצוּבוֹנָה, with fem. suff., Dec. III. e, and 352. 1.—הִרְבֵּה, Dec. I., as the Tseri is impure; for the idiom, see 569.—תִּלְזָרִי, 244. a.—אִישׁ, with fem. suff., אִישׁ, *vir, man, husband*.—תִּשְׁתַּחֲוֶה, rendered by the lexicons, *desire, sexual passion or affection*; but how does this agree with the sequel? The Sept. (Alexandrine) renders it ἀναστορεῖ, *conversio*, viz. attitude of obedience, (comp. Ps. 123: 2); and Aben Ezra explains it by מִשְׁמַחַת, *thy obedience*; which accords well with the context, and may be easily derived from שׁוּק, *to run about after any thing*, which is characteristic of a state of subjec-

tion. As to the meaning *sexual desire*, how is this possible in Gen. 4: 7, where is it said of Abel (or of sin), that ‘*his (its) desire* (תַּשׁוּחָהוֹ) should be unto Cain?’—יִמְשֹׁל, 89.

(17) תַּשׁוּחָהוֹ, tone on the penult, but accent (Zarqa) on the ultimate, because it is postpositive, 93. No. 13, also 95. *a.*—תַּשׁוּחָהוֹ, with *tone* on the penult, which changes the Sheva that would regularly be under the ה (see in Dec. XIII. *c*) into a Seghol, 148. *a*, (without a penult tone the word would be read, תַּשׁוּחָהוֹ); but the accent (Segholta) is placed on the ultimate, merely because it is postpositive, 93. No. 8. The student may see for himself, in the frequent instances of this nature, how uncertain a guide the accents would be, in finding the real tone of many words; 95.—וְצִוִּיתִי, [in regard to] *which* (428. 3) *I gave thee commandment*. Of the two accents (it is the same accent repeated) here, on the verb, the former marks the penult tone, 95. *b.*—וְצִוִּיתִי, 119. *c.* 1.—וְצִוִּיתִי, see in No. XI. *v.* 3.—וְצִוִּיתִי, fem. of וְצִוִּיתִי, 323 in Par. No. III.—וְצִוִּיתִי, compound of וְצִוִּיתִי prep., properly a noun, but used as a prep., 407. *a*; וְצִוִּיתִי suff. with pause accent (Zaqeph Gadhol, 93. No. 7) on the penult, which turns the regular Sheva into Seghol, 148. *a.*—וְצִוִּיתִי, Fut. Kal 2 pers. sing., with וְצִוִּיתִי epenth. suffix, 309. *d.* The composite Sheva (instead of Sheva simple) under the Kaph, is not a usual mode of pointing; still it is nothing very uncommon, 51.—וְצִוִּיתִי, plur. const. of וְצִוִּיתִי, *Milel*, 100. *j*, remark in small type.

(18) קוֹץ, *the thorn*, generic here.—דָּרְדָּר, *the thistle*, lit. *a luxuriant weed*, Dec. I., derived from דָּרַר, *to grow luxuriantly*; generic here, like קוֹץ.—וְדָרְדָּר in pause, for וְדָרְדָּר out of pause, 408. col. 1; וְדָרְדָּר is here the Dat. ‘of the person or thing for which any thing is, or is done, etc.’—וְדָרְדָּר, with tone on the ultimate, because of the Vav prefixed, 101. *a.*—וְדָרְדָּר, *the herb of the field*, i. e. fruits and vegetables. No mention is here made of flesh; and from this, most critics have supposed that the writer means to intimate, that the eating of flesh was not yet allowed to man.

(19) וְצִוִּיתִי, from וְצִוִּיתִי, Dec. X., because the Tseri penult is immutable. In Talmudic Hebrew, it is written וְצִוִּיתִי, which shews the true form of the word; whose root is וְצִוִּיתִי.—וְצִוִּיתִי, 95. *b.*—

הָאֲבִיבִי, with penult tone, because the word precedes a tone-syllable, 101. *d.*—שׁוֹבֵד, Inf. with suff. 521.—מְמַנֶּה, see in No. XI. v. 3.—לִקְחָהּ in pause, Pual Praeter.—תָּשׁוּב, Fut. of verb שׁוּב.

The curse here pronounced on man involves the idea, that henceforth the earth was to become much less fruitful than before, and also that it was to produce such shrubs and weeds, as would much retard his labour for sustenance, and render it more painful and difficult. 'The sweat of his brow,' by which his bread was to be procured, indicates strenuous labour and exertion.

So far as all these things are painful, and occasion inconvenience and disappointment, I consider them as much a part of the penalty (מִוֹת הַמָּוֶת, Gen. 2: 17), as 'the returning to dust,' which is mentioned in the last part of v. 19. Why these should so often be separated from each other, as they have been by many critics and divines, it is difficult to see. They stand connected so obviously, that I cannot persuade myself that they do not make *one* totality. If so, then מִוֹת or מָוֶת does not mean merely *the dissolution of our physical bodies*, but every kind of pain, sorrow, and inconvenience. That such may be the meaning of the word here, the common usage of the Old and New Testament clearly shews.

No. XIII. Gen. VI. 5—8.

(5) וַיִּרְא, see in No. II. v. 4.—רָבָה, fem. of רָב.—רָעָה, fem. Dec. X., first Qamets immutable, because it is a Daghes'd long vowel, the root being רָעַע, masc. noun רָע, fem. רָעָה instead of רָעָה, 32 and 58.—בָּאֲרָץ, for בְּרָאֲרָץ, 152. *a.* Note.—יָצָר with double accent, 95. *b.*—מְחַשְּׁבָה, const. plur. of מַחְשָׁבָה, Dec. XI.—לְבֹי, from לֵב.—רַק רָע.—*only evil*; רָע may be taken as a noun here, or as an adj. agreeing with יָצָר, the sense being the same in either case.—כָּל־חַיִּים, lit. *every day*; but the Hebrews expressed the idea of *semper, per omne vitae tempus*, ὅλην τὴν ἡμέραν, by the use of this phrase. In English we may say, *continually, without intermission, always*.

(6) וַיִּצְחָם, Niph. Fut., with accent retracted and final Tseri shortened, 101. *b.* and 129. *a.*—עָשָׂה, Pluperf. 503. *b.*—בָּאֲרָץ, as in v. 5.—וַיִּהְיֶיב, Hith. Fut., the tone is not retracted here, because the penult syllable is not *simple*, 101. *b.* in e. g. God is here spoken of in a manner altogether ἀνθρώπων αὐθιγῶς. But this is

nothing strange; for the same thing may be said of very many expressions, in all parts of the Old Testament and of the New.

(7) *מִמָּוֶה*, Fut. Kal. 1 pers. sing. of *מָוָה*; *מָוָה* not *מָוָה*, because of the Guttural *מ*, comp. in 138.—*מִמָּוֶה*, 95. *ב*.—*מִמָּוֶה*, 407. *ב*.—*מִמָּוֶה*, i. e. *מִמָּוֶה*, 406, *from man*, viz. ‘beginning from man or with man, I will destroy *מִמָּוֶה*—*מִמָּוֶה*, unto beast, unto reptile,’ etc. i. e. destruction shall extend from man unto beast, etc.—*מִמָּוֶה*, in pause.—*מִמָּוֶה*, Piel, with Dagh. Hhireq under the *ו*, 232. *ב*.—*מִמָּוֶה*, with Yodh omitted after the *ו*, 211. *ב*, and 63.


No. XIV. Gen. VI. 13—22.

(13) *וְכָל*, Dec. VII., const. state.—*וְכָל*, suff. state of *כָּל* used as a prep. here. Meaning: ‘I have determined that all flesh shall come to an end, be destroyed.’—*וְכָל* and *וְכָל* both in the Acc. governed by *וְכָל*, 511 and 509. e. g.—*וְכָל*, *by them*, the original sense of *וְכָל* being lost, and the compound word becoming a mere preposition.—*וְכָל*, with Dagh. forte omitted in the first *ו*, 73. Note 3, from *וְכָל*; it takes a *verbal* suffix, 410. Note, comp. 313.—*וְכָל*, Part. Hiph. with suff. *וְכָל*, used as a Fut. in *-rus*, 529.—*וְכָל*, *on* or *in*; so this prep. clearly means in 1 K. 9: 25. Ps. 67: 2 (comp. Ps. 31: 17), 1 Sam. 7: 16. ‘*On* or *in* a place, where something is done or happens,’ is a sense which Gesenius assigns to it in his lexicon. If however *וְכָל* be taken here for *what it contains*, viz. animals, vegetation, etc., then there will be no need of this peculiar sense of *וְכָל*, but *וְכָל* may be understood before it, and we may translate, *I will destroy them*, [and I will destroy] *the earth*. So the Seventy, Onkelos, Aben Ezra, and others; but the Syriac Version has *וְכָל*, *on the earth*.

(14) *וְכָל*, Imp. Kal.—*וְכָל*, const. of Dec. X., with penult vowel immutable, as it involves an implied Quiescent; which appears in the Chaldee form *וְכָל*, and also in the Arabic.—*וְכָל*, const. plur. of *וְכָל*.—*וְכָל*, a *ἀναξ λεγόμενον*, probably (from its similarity to *וְכָל*, *pitch*, *tar*, and from the nature of the case here) *turpentine-tree*, *pitch-tree*; perhaps a species of the fir, or of the ce-

dar.—קניִים, *nidos, small cells, habitacula divisa*, like the nestling places for doves, in which each of the animals was to be included. It is the Acc. of manner here, 428.—וְבִפְרֹתָי, Fut. sense. 209.—אֹתָהּ, 408. אֹת of the Acc.—מְחִירָן, מ with Daghesh'd Hhireq, 58.—בְּכֶפֶר, for בְּהֶכֶפֶר, 152 *a*. Note.

(15) וְזֶה—אֹתָהּ, *and this [is] what thou shalt make it*, i. e. and thus shalt thou make it.—שָׁלֵשׁ, const. state, 457. *a*.—מְאוֹת, 461.—אֶמְדָּה, sing. 461.—אֶרְךְ, before it יִהְיֶה (*shall be*) is implied, 554.—הַמְּשִׁיִּים אֶמְדָּה, 459.—רִחְבָּהּ, suff. of רִחַב.—שְׁלֹשִׁים אֶמְדָּה, 459.—קִימָתָהּ, suff. state of קִימָה, Dec. X.

(16) צִדְהָ, *light, opening for the light, window*; probably a generic noun here. Some translate it *covering*; but without the support of the *usus loquendi*.—הִתְקַבְּהָ, for הִתְקַבְּהָ. —אֶל-אֶמְדָּה, *to, even to, unto, a cubit*; i. e. a cubit in dimension shalt thou make it. But the expression is very obscure, and this may not be the meaning. If it is not, however, I am ignorant of it.—תִּכְלְצָהּ, Piel Fut. 2d pers. from תָּלַח, with epenth. suffix, 309. *d*; the suff. is fem., which of course indicates, that צִדְהָ, to which it relates, is of the fem. or comm. gender, 321.—מִן-מִצְעָהּ, Dagh. omitted in ל, 73. Note 3; lit. *in respect to height*, or *on, in, the upper part*, viz. of the ark; for the word is susceptible of either sense. Which was the one designed by the writer, it would be difficult indeed now to determine. Schultens and Rosenmueller suppose, that צִדְהָ means the *deck* or *covering* of the ark (like the Arabic ⁵  *dorsum*), and that direction is here given to elevate this deck one cubit in the middle part in order that it might easily throw off the water which would fall upon it. But how this can be drawn from the expressions in our text, I am not aware.—וּפְתָחָהּ, *and a door*; which renders more probable the exegesis given to צִדְהָ above.—צִדְהָ, from צָד, Par. of Dec. VIII. *c*. All the forms of it with increase at the end, take short Hhireq under the Tsadhe, instead of the Pattahh in the ground-form; see 376. 2.—תַּשְׁבִּיִּים, Fut. Kal from שָׁבַע, 274. 2.—תַּחְתִּיִּים, for תַּחְתִּיִּים, 63; Dec. VIII., comp. 325. e. g. 2; lit. *lower*, i. e. the lower tier of apartments.—שְׁנֵיִם, form the same as in תַּחְתִּיִּים, lit. *second*, i. e. the second or middle tier of apartments.—שְׁלֹשִׁים, Dec. I. from שְׁלֹשִׁים, but not

(like the others) doubling its last letter in the plural; comp. 325. e. g. 2.—**תַּשְׁטָהּ**, **הָ**, suff. 309. *c*; see also 313.

(17) **וְאֵנִי**, 152. *c*. 1; for the expression of the pronoun here, see 527. *a*.—**הִנְנִי**, see on v. 13 above.—**מְבִיא**, Hiph. Part. in Par. XX.—**הַשְׁתָּה**, Inf. Piel, 522.—**אֲשֶׁר-בּוֹ**, in *which*, 478. *a*.—**יִגְוַע**, in pause, with regular medial ו; see in 271. *b*.

(18) **וְהִקְמֹתִי**, for **הִקְמֹתִי**, see 65; Fut. sense 209, being connected to preceding verbs or participles with a Fut. sense—**אֲתָהּ**, in pause, 408 under **אָה** Acc.—**וּבֹאֲתָ**, Par. XX., Fut. sense 209.

(19) **הָ**, article having Qamets here before **הָ**, contrary to the usual custom, see 152. *a*. 3.—**תְּבִיא**, *cause to go in, introduce*.—**לְהַחְיֹת**, for **לְהַחְיֵת**, 63, Inf. Hiph. of **הָיָה**, lit. *for the preserving of life*.—**יְהִי־וְ**, Methegh, 87. *d*.

(20) **מִמְּהֵרָה**, **זֶה** prep.; **הָ** art. 152. *a*. 2.—**לְמִינְהוּ**, suff. 336. *b*.—**אֲלֵיךְ**, prep. **לָא** in the form of a noun plural 407. *b*, i. e. with such a suffix attached to it as nouns plural receive, viz. **יָךְ**.—**לְהַחְיֹתוֹ**, see in v. 19, written *plenè* here.

(21) **קָה**, Imp. of **לָקַח**.—**לְאָכֶל**, Methegh, 87. *e*; lit. *which should be eaten*, 504. *i*.—**וְאִסְתַּכֶּתָּ**, Fut. sense, 209.—**וְהָיָה**, the same.—**לְהָיֶה**, 408. *יָ*.—**לְאָכֶלָהּ**, Dat. after **הָיָה** *to become*, which is the usual construction, 507. *b*.

(22) **וַיַּעַשׂ**, apoc. Fut. Kal, 283. *γ*.—**כֵּן תַּשְׁהֶה**, *so did he*, a repetition of the preceding assertion, which increases the intensity of it, (comp. 438. *d*); it being as much as to say: 'Noah did exactly according to all which God had commanded him.'

No. XV. Gen. VII. 7—24.

(7) **מִמֶּנִּי**, *from, from before*, compounded of **מִנִּי** and **מֵן**, 407. *c*.

(8) **מֵן**, *of, out of*, a partitive prep. signifying *a part or portion of*.—**וְהַטְהֹרָה**, art. 414. 1.—**אֲיִנָּה**, **אֵין** with verbal suff. **הָ**, which suffix (with the preceding **אֲשֶׁר** 478) makes the relative *which*, while **אֵין** makes the negative verb, *is not*.—**וְהִנָּחֶה**, with Soph Pasuq after it, 93. No. 1; wrongly inserted here, for plainly the sentence is not completed; comp. 96.

(10) לְשִׁבְעַת, const. state of שִׁבְעָה, 457. *a*; lit. *after a heptade of days*.—וַיְמִי, *that*; מִי, const. of מֵימִים.

(11) בְּשִׁשְׁנֵת יָמֵשׁ מֵאֵרֶת, lit. *in the year of six hundred*, 461; שָׁנָה, const. of שָׁנָה, Dec. XI.—שָׁנָה, i. e. שָׁנָה, *prep.* being implied 559.—לְחַיֵּי, לְ as a sign of the Gen., 421. *g*; i. e. the years which had respect to the life of Noah, which were computed by Noah's age.—בְּחֹדֶשׁ, for בְּחֹדֶשׁ. הַשֵּׁנִי, the second [month], i. e. November; for before the Israelites left Egypt, they began their year with October, called Tisri.—בְּשִׁבְעָה-עָשָׂר, see in Par. XXVIII, B. No. 17; see also 458.—לְחֹדֶשׁ, for לְחֹדֶשׁ; used as a Gen. here, 421. *g*.—בַּיּוֹם הַזֶּה, *on the very same day*, בַּיּוֹם for בְּהַיּוֹם.—מַצְיָנוֹתָם, const. fem. form, plur. of מַצְיָנָה, Dec. II. The present plur. is as those of Dec. XI.; see 327. 2.—אֶרְצָבָהּ, plur. of Dec. X.—נִפְתָּחוּ, 146.

(12) אֶרְצָבָהּ, 459.

(13) עֲצָם, *self-same*, lit. *bone, substance, body*; applied to *things*, not to persons, 475. 2. *d*.—שְׁלֵשָׁה, const. state, 457. *a*.

(14) כָּל-כְּנֶפֶת, lit. *of every wing*, or *every winged creature*, if we construe is as being in apposition with אֶפְסֹר.—אֶל-הַתֵּבָה, *into the ark*.

(15) שְׁנֵים עָשָׂר, 438. *b*.—אֲשֶׁר-בּוֹ, 478. *a*.

(16) בְּעֶדּוֹ, *prep.*, *behind, after*, 506. *c*.

(17) וַיִּשְׂאוּ, for וַיִּשְׂאוּ, 73. Note 3, Fut. Kal of נָשָׂא.—וַתָּרֹם, *vāt-tā-rōm*, 208. Note 2, Fut. Kal of רָם.—מִזֶּה, 407. *f*.

(18) וַתִּלָּךְ, 208. Note 2, Fut. fem. from יָלַךְ.

(19) מֵאֵרֶת, 456. *a*.—וַיִּכְסּוּ, Pual. Fut. of כָּסָה; וַ without Dagħ. after it, 208, in e. *g*.—הִתְהַרְיִים, instead of הִתְהַרְיִים, 142. *a*.—אֲשֶׁר תַּחַת כָּל-הַיָּבֵשׁ, i. e. over all the earth.

That the writer here means to express the idea of *universality*, is clear. The evidences of this fact are now multiplying, in consequence of the progress of geological science. A multitude of phenomena are found to exist, which can be accounted for in no way, so probably and so easily, as by the supposition of a deluge such as is here declared to have existed.

The student, who is desirous of pursuing the very interesting subject here introduced, may find notices of tradition among heathen nations respecting the flood, in Josephus, *Antiqq. I. Cap. 4. edit. Colon.*; Eusebius, *Praep. Evangelica, IX. 12*; Ovidii *Metamorph. I. 270*, seq. Grotius, *de Veritate, I. § 16* in the note. Stillingfleet, *Orig.*

Sac. III. 14. § 8; also in Faber's *Horae Mosaicae*, and Bryant's *Mythology*. Those who wish to see the subject geologically treated, are referred to Buckland's *Reliquiae Diluvianae*, and the works there cited.

(20) *בְּהֶעָלָהּ*, 460.—*הָיָה* with tone on the penult, (the same in No. 14 v. 16); the *הָ* therefore is *local*, 100. *i*, and the ground form is *הָיָה*, an apoc. form of *הָיָה*, the letters *הָיָה* (= *הָיָה*) being a compound preposition, 407. *f*.—*וַיָּבֹא*, see in v. 19.

(21) *וַיָּגֵעַ*, Vav regular, 271. *b*.—*בְּהֶעָלָהּ* for *בְּהֶעָלָהּ*, 152. *a*. Note. For the use of the article here see 412, *b*; and so for the words which follow.

(22) *וַיָּגֵעַ* . . . *אֲשֶׁר*, in whose nostrils, 478.—*וַיָּגֵעַ*, lit. the breath of the spirit of life, i. e. life by animate breathing. —*מִן*, (מן), belonging to, consisting of, viz. all belonging to the animals living upon dry land.—*בְּהֶעָלָהּ* (for *בְּהֶעָלָהּ*), Dec. XI. The Qamets under *הָ* is immutable, as the form is a substitute for *הָיָה*, 58. For Seghol under *ב*, see 142. *a*.—*וַיָּבֹא*, with final Tseri, from *בָּא*, 270. *a*. 1, see in Par. XIII.

(23) *וַיָּגֵעַ*, (as the form is) belongs to apoc. Fut. Niph., for *וַיָּגֵעַ*, from *וַיָּגֵעַ*; *וַיָּגֵעַ* because of the Guttural *הָ* 113, instead of *וַיָּגֵעַ* the regular apoc. form independently of the Guttural, 285, 3.—*אֲשֶׁר-בְּהֶעָלָהּ*, Nom. case, 427. Note 2. For the omission of Dagh. after the art. *וַיָּגֵעַ*, in *וַיָּגֵעַ*, see 152. *a*. 5.—The better text of the above phrase reads *וַיָּגֵעַ*, without Dagh. forte in *מִן*, and in the apoc. Fut. Kal; if we adopt this reading, *וַיָּגֵעַ* or *וַיָּגֵעַ* will be the Nom. implied, and *אֲשֶׁר-בְּהֶעָלָהּ* will be in the Acc. governed by *וַיָּגֵעַ*. This is the preferable method of explaining the phrase.

וַיָּגֵעַ, lit. from man to beast, i. e. including both man and beast; and so of the rest which follow.—*וַיָּגֵעַ*, Fut. Niph.—*וַיָּגֵעַ*, penult tone, Fut. Niph. 101. *b*.—*בְּהֶעָלָהּ*, for *בְּהֶעָלָהּ*, Beth with Dagh. lene, 79. 3.

(24) *וַיָּגֵעַ*, const. of *וַיָּגֵעַ*, Dec. XI., 461.

The objection made against the possibility of a deluge which would cover the highest mountains, and be universal, is, that 'there is not sufficient provision in the constitution of the atmosphere, or of the world, for such an occurrence; as such a quantity of water could in no way be generated.' The answer is, that though natural causes may not account for such an occurrence, the God who made the world, could deluge it with the waters of the ocean. Accordingly in v. 11 above, it is said, that 'the fountains of the *תְּהוֹמוֹת*, the great deep, the ocean, were opened [בִּבְקָעָן]', as well as 'the windows of heaven;' i. e. the ocean overflowed, while the rain descended in vast quantities. That the occurrence, after all, was of a miraculous nature, I should not wish to deny. And considering it in this point of view, it is easy to see, that the cause can never be shewn to be inadequate to produce the effect. We may believe the truth of the narration, on the authority of Moses, and because the globe now exhibits striking proofs that an event like the one in question has happened. Who will shew us valid reasons for disbelieving the whole account, or for explaining it as a mere *μύθος*?

No. XVI. Gen. VIII. 1—20.

(1) *וַיַּעֲבֹר*, apoc. Fut. Hiphil.—*רִיחַ*, wind, the literal and primary sense of the word.—*וַיָּשֹׁב*, Fut. Kal of *שָׁב*.

(2) *מִצִּיָּתוֹ*, No. XV. v. 11.

(3) *וַיָּשֹׁב*, Fut. Kal of *שָׁב*; for *שָׁ*, see 41.—*מֵעַל*, from on, from off, 407. f.—*וַיָּלֹךְ וַיָּשׁוּב*, Inf. abs., 514. c; continually receding, viz. into the *תְּהוֹמוֹת*.—*וַיִּסְתָּר*, 225. *מִקְצָה*, Dagh. omitted in ק, 73. Note 3; *קָצָה* const. of *קָצָה*, Dec. IX.—*מִצִּיָּתוֹ*, in No. XV. v. 24.

(4) *וַיִּתְּנָהּ*, 3 fem. apoc. Fut. of *נָתַן*, 270. 3, Fut. apoc.—*בְּהוֹרֵשׁ*, for *בְּהוֹרֵשׁ יוֹם* as following *מִצִּיָּתוֹ*, see in 461.—*וַיִּהְיֶה*, Gen., 421. g.—*וַיִּהְיֶה*, const. plur. of *יָהָר*, used in the same sense as the sing. number, 437. 3.—*אַרְרָט*, *Ararat*, which still bears the same name.

'The tradition that the ark of Noah lodged here, when the waters of the flood subsided, is confirmed,' (says Rosenmueller, *Alterth. I.* 257), 'by the most weighty testimony of antiquity, and is one of the oldest which has reached us.' The Persians in the neighborhood call it *Kuhi Nuahh*, *mountain of Noah*. It is one of the loftiest mountains in all the eastern world, rising from a plain in Armenia, not far from Erivan its capital, and elevating its summit above the region of snow to that of eternal ice, which glitters fearfully under the burning sun of summer. The magnitude of the peak is constantly increasing, in consequence of the continual accession of

ice. No one has ever ascended it; and its steepness, with the ice upon its summit, renders ascent impossible.

The fact that the ark of Noah rested here, favours the conclusion which was made above, that the original location of man was in the region of Armenia.

(5) חֲלֹץ וְחִסֹּר, Inf. abs., 514. 2.—בַּעֲשִׂירִי, *on the tenth*, viz. month.—אָחֵר, 465.—נִרְאָה, Niph. of רָאָה.

(6) מִגֶּעַץ, *after the close*.—חֲלֹץ, probably the same as צִהָר in No. XIV. v. 16.—עָשָׂה, Pluperf. 503. *b*.—וַיֵּצֵא וַיָּשׁוּב, *and it went forth, going and returning*, 514. 2, i. e. it continued to go out and return, until etc.—רִבְשָׁתָּה, fem. Inf. of רָבַשׁ, 247. *b*.

(8) אֶת-הַיְיֹנֶה, see the use of אֶת with the Acc. and article, 427. Note 1. *a*. For the use of the article הַ in this case, see 412. *d*. Note 2.—מֵאִתּוֹ, lit. *from with*, 407. *f*.—לְרֵאשִׁית, 522.—הֲקָלוּ, הֲ interrog.; קָלוּ, Praet. Kal. of קָלָה.

(9) מִצָּאָה, 3 pers. fem., for Methegh see 66 in e. g., also 87. *c*.—מִבוֹרָה, Dec. III.—וַתֵּשֶׁב, *vāt-tā-shöbh*, short *O*, apoc. Fut. fem. of שָׁב, with tone retracted and final syllable shortened, 208. Note 2.—וַיִּקְרָהָ, Fut. of קָרָה, with Vav conversive, and with suff. הָ, 309. *c*. For the form קָרָה, see in 312. 5.

(10) וַיִּדָּבֵל, apoc. Fut. Hiph. of דָּבַל, with tone retracted, and final vowel shortened, 208. Note 2.—עָבָדָה, 457. *a*.—אֲחֵרִים, irreg. plur. of אָחֵר, which has a Pattahh Daghesh'd 58, and therefore immutable. The plur. אֲחֵרִים must therefore derive its form from אָחֵר.—וַיִּסָּף, apoc. Fut. Hiph. of סָפָה, with tone retracted and vowel shortened, 208. Note 2.—וַיִּסָּף שֵׁנָה, lit. *and he added to send*, i. e. he sent again, 533.

(11) לְהֵצֵא, *at the season*, so לְ before a noun indicating time often signifies.—עָלָה, const. of עָלָה, Dec. IX.—טָרֵף, *fresh, recent, verdant*.—קָלוּ, see on v. 8.

(12) וַיִּגְדָּל, peculiar Fut. Niph. of גָּדַל, 247. *e*. 1. יִסְפָּה שׁוּב, 533.

(13) אֶחָד (for אֶחָדָה, 107. 2), fem. agreeing with שָׁנָה implied. The phrase without any ellipsis, would be thus; *In the first [year] and the six hundredth year*.—שֵׁשׁ-מֵאוֹת, viz. of the life of Noah; comp. Gen. 7: 11.—רִאשׁוֹן (for רִאשׁוֹן 118), *on the first*, viz. day, 551 under e. g.—וַיִּסָּר, Fut. apoc. Hiph. of סָר; for Pattahh

under **ס**, see 270. *c.* 3, *Fut. apoc.* with Guttural.—**אָה־מִבְּטֶה**, **אָה** without the article expressed, seemingly contrary to 427. Note 1. *a*; but not in reality so, for the article is here implied, see 413. 2. —**וַיֵּרֶא**, see on Gen. 1: 3.—**פְּנֵי**, const. plur. used for singular, because it has no sing. form.

(14) **בְּשִׁבְעָה יָעֻשְׂרִים**, 460.

(16) **צָא**, Imp. of **צָאָה**, 244. *a*.

(17) **בְּהֵעוֹף** for **בְּהֵעוֹף** and so of the nouns that follow.—**הִרְמֵשׁ**, **הִ** as a pronoun, 412. Note 1.—**הִצָּאָה**, Imp. Hiph. of **צָאָה**, 247. *g.* 2. The reference (*) is to a Masoretic reading at the bottom of the page, viz. **הִצָּאָה**, i. e. **הִצָּאָה**, instead of the usual **הִצָּאָה**.—**וַיִּשְׁרַצוּ**, made Fut. by **ו** after an Imperative, 201. Note; so also, **וַיִּפְרֹי**, which follow.

(19) **לְמִשְׁפַּחְתֵּיהֶם**, suff. plur. of **מִשְׁפָּחָה**; Dec. XI. *g*.

(20) **וַיִּבְנֶה**, apoc. Fut. of **בָּנָה**, 283. *γ*.—**מִזְבֵּחַ**, Dec. VII. *d*.—**וַיִּבְנֶה**, 283. *γ*. *g*.—**עוֹלָה** (עוֹלָה 65) plur. of **עוֹלָה**.—**וַיִּבְנֶה**, for **וַיִּבְנֶה**.

That the whole narration respecting the deluge has been regarded, and is still considered, by many critics, as a story which is partly *μῦθος* and partly fact, need scarcely be said, after the details which have been exhibited above respecting opinions relative to the creation of the world, and the original condition of man. That a partial inundation, probably an extensive one, over some one of the widely extended plains of the East, very anciently took place, is generally conceded. The extent which our author assigns to it, is regarded as a fictitious supplement to the story made by tradition, or as resulting from the mistaken views of the writer himself. That difficulties can be easily suggested, relative to an occurrence of this nature, no one will deny; but that the event was impossible, or even improbable, (considering the evidence of it afforded by the present condition of our globe), cannot in any way be made out.

As to all the questions which can be raised, relative to the form of the ark, the possibility of immuring in it all the various kinds of animals which water would destroy, and of supporting them there for so long a time; it is plain that they must be matters of speculation merely. In regard to the beasts going into the ark, it is evident that the whole occurrence is regarded by our author as a miraculous one; and admitting the truth of this, there is an adequate reason or cause for all the occurrences which took place. The vast quantities of relics, belonging to animals of the *tropical* regions, which are now found in high northern latitudes, shew that some mighty engine of destruction, like that of the deluge, must have sometime been in ope-

ration; and the removal to so great a distance, of animals that are indigenous to the southern climate, shews that the agent must have been a water-flood. We may, therefore, believe the account of Moses; at least we may do it, until something more probable, and better authenticated, shall be substituted for it. And this is not an event which is likely to happen.

No. XVII. Gen. XI. 1—9.

(1) *לִפְּהָ*, lit. *lip*, but here signifying *language*; as in Is. 19. 18. 33: 19. Zeph. 3: 9. Ps. 81: 6.—*לִפְּהָ*, (instead of *לִפְּהָ*); the pause-accent changes the *Pattahh* under *ל* into *Qamets* 144, and then this occasions the preceding *Pattahh* to become *Seghol*, 142. *a*.—*לִפְּהָ*, plur. of *לִפְּהָ* (for *לִפְּהָ*, 142. *a*), and used as plural merely for the sake of agreement with a plur. noun which it qualifies.

The sentiment here plainly is, that all the earth (or all the land) spoke one and the same language. The repetition of the idea, by adding *לִפְּהָ*, is designed to express as much as to say, 'exactly the same language,' 438. *d*, and Note. Vitringa and others construe *לִפְּהָ*, as meaning 'unity of purpose or design;' but Perizonius (*Origines Babylonicae* Cap. IX.) has sufficiently refuted all such interpretations.

(2) *בְּנִצָּעִים*, Inf. of *נָצַע*, with suff. *ם*, see in Par. XXII.; *when they removed*, 521. *a*.—*בְּנִצָּעִים*, either *eastward*, or *from the east*. The word may mean either; and there is nothing in the context which will certainly determine. Ararat in Armenia, where the ark lodged, lies *north* of the country of Babylon; but as the original settlers of the eastern countries were wandering shepherds (Nomades), it is impossible to say which way the great body of them had travelled, before they came to the plains of Shinar.—*בְּקֶעֶדָה*, Dec. XII., properly *a valley, intervalle*; but also *a low plain*, as in Syriac and Arabic.—*וַיִּשְׁבּוּ*, with accent on the penult, 101. *d*, from *שָׁב*.

(3) *אִישׁ אֶל-רֵעֵהוּ*, lit. *man to his companion*, i. e. each to the other, or to one another; *רֵעֵהוּ*, from *רָעַ*, and (according to the

Lex. of Gesenius) standing for רַעֲיָדוֹ, which is the plural suff. form of רָעַע. But this solution does not appear satisfactory; because, (1) The suffix יָדוֹ, appended to the *plural*, belongs to *poetry*. (2) The noun רַעֲדָה (Dec. IX) has the same meaning as רָעַע, and will regularly make the form רַעֲדָה, in the singular; see 336. Note 4. The Tseri of the ground-form is immutable.—רַעֲדָה, Imp. parag. of רָעַע, with accent (Yethibh) on the penult, but *tone* on the ultimate 100. *h*, the accent being praepositive. The Imp. without parag. רַעֲדָה, is רַעֲדָה. It is used as a kind of interjection here, like *age*, *agedum*.—רַעֲדָה, 1 pers. plur. Fut. Kal of רָעַע, with רַעֲדָה paragagic, 205.—רַעֲדָה, fem. gender, with a fem. singular רַעֲדָה, 322. The two words together must be rendered: *Let us make brick*; a literal translation in Latin would be: *Laterificemus lateres*.—רַעֲדָה, Fut. parag. as above.—רַעֲדָה, Dec. X., the Tseri being impure, lit. *to a brand* or *with a burning*, i. e. let us burn them thoroughly.—רַעֲדָה, the asterisk refers to a note at the bottom, רַעֲדָה, i. e. *Qamets with Zaqeph*, marking the effect of this accent in prolonging the Seghol in the word רַעֲדָה, 144. comp. 149.—רַעֲדָה, where the first accent (Munahh) stands in the place of a Methegh, 87. Note 3. The *bitumen*, which is designated by this word, is common in all the plain of the Euphrates, and floats on the surface of water standing in small ponds, marshes, etc. It makes a mortar, which in time becomes harder than the brick itself, and seems to be imperishable.—רַעֲדָה, for רַעֲדָה.

(4) רַעֲדָה, 1 plur. Fut. Kal.—רַעֲדָה, Dag. in Lamedh, 75. *a*.—רַעֲדָה, Beth Raphe 80; meaning: 'Whose top shall be exceedingly elevated.'—רַעֲדָה, the like forms as in רַעֲדָה.—רַעֲדָה, 1 pers. plur. Fut. Kal of רָעַע, *lest we scatter ourselves*, or *be scattered*, 181. Note. 2.

(5) רַעֲדָה, from רָעַע, 208. Note 2.—רַעֲדָה, 63.—רַעֲדָה, with the tone on the ultimate, as a verb; but רַעֲדָה would be a compound word, made up of a prep. and a pronoun, and signifying *with us*. In such cases, the accents not unfrequently answer a good purpose.

(6) רַעֲדָה, with suff. רַעֲדָה.—רַעֲדָה, suff. pronoun; רַעֲדָה, Inf. Hiph. of רָעַע; regularly it would be רַעֲדָה, but the final Tseri is shortened on account of the tone being thrown forward upon the

suffix 129. *a*, while the ה takes a Pattahh; which last circumstance is contrary to analogy, for this would make the form to be יהוה; see 133. *a*. As to the Daghesth in ה, see 258.—וְהָיוּ לְעִשָּׂוֹת, *and this is their commencing to operate*, or *the commencing of their operation*.—לֹא יִבְצֹר מֵהֶם, *there shall not be cut off from them*, i. e. one shall not hinder, 500. *a*.—כָּל אֲשֶׁר, *all which*. Both phrases together mean: 'They will not be restrained as to all which etc.'—הֵמָּנָה, from הֵמָּנָה, 266.

(7) הִרְדֵּה, parag. Fut. 1 pers. plur. of הִרְדֵּה. For the use of the plural number, see on Gen. 1: 26 above.—הִרְדֵּה, the like form from הִרְדֵּה, 266.—שִׁפְתָּהּ, plainly meaning *language*.—רִצְדָהּ, see on this form, in v. 3. above.

(8) הִרְדֵּה, apoc. Fut. Hiph. of הִרְדֵּה, with retracted tone.—הִרְדֵּה, 63.

(9) הִרְדֵּה, for tone, see 141. Note 2. The word is probably a contraction, from הִרְדֵּה, *confusion*, or *to confound*.—הִרְדֵּה, Hiph. Praet. of הִרְדֵּה, with suff. הִרְדֵּה; for the dropping of Tseri under the ה, see 133. *a*.

It has been a very general opinion in times past, that the origin of diverse languages among men is to be found in the occurrence related above. But facts seem strongly to militate against this as a principal cause. From the earliest times; down to the present hour, hitherto Asia has almost all spoken a language which is radically the same. Wherever Abraham travelled, he understood the language of the people with whom he met. We may then with great probability suppose, that the *confusion* here mentioned was but temporary in effects, continuing only until the purpose for which it was designed had been accomplished, viz. the scattering abroad, so as to people different countries, those who intended to cluster in one great city. It was thus that Providence made provision for the peopling of extensive regions; and the design of counteracting this, appears to have been the criminality of the men who purposed to build Babel. Their pride and ambition also, in endeavouring to acquire fame (כָּבוֹד), were offensive in the sight of heaven. Still, as the punishment in this case is comparatively light, their sin does not seem to be treated as of a very heinous character.

That the diversity of languages among the whole race of man, can not be charged upon the building of Babel as its *direct* cause, would hardly seem to require proof. Still, as the occurrences on this occasion gave rise to the separation of men from each other; and this eventually became the indirect occasion of great diversity in language; it is not without *some* reason, that this diversity is attributed

to the building of Babel. The diversity of language, as it now exists, is one of the most difficult problems for the philosopher or the divine to solve. No satisfactory theory, in all respects developing an adequate and probable cause, has yet, as far as I know, been proposed by any writer, who has speculated on the subject of language.

The gift or faculty of speech, may be regarded as natural to men; as much a part of their nature as intelligence and reason. The power of forming sounds, is, from its very nature, almost boundless in extent and variety. Hence the very different sounds which are adopted as the medium of communication between men. Accident, climate, even the physical power of enunciation, with the passions and affections, all have an influence on the sounds, which are employed as signs of ideas or of feelings. Of course the modification of these is subject, as experience shews, to perpetual change. Let a colony go out from a savage tribe, and remain entirely separate for several centuries, and the language of each will be scarcely intelligible to the other. Still, even cases like these do not account for such radical differences as exist, for example, between the Chinese and the Shemitish languages; or between the latter and the Scythian or Tartar tongues. A part of this great problem, therefore, still remains without any satisfactory solution.

No. XVIII. Gen. XII. 1—4.

(1) הָאֵל, Imp. of הָאֵל, regular form הָאֵל, but before Maqqeph הָאֵל. 89.—הָאֵל-הָאֵל, lit. *go for thyself*, i. e. *go*; for the form of expression, see 545. The idiom is frequent in the Shemitish languages. In a similar manner, we say in English, 'Away with yourself.'—אֶרְצְךָ, *thy country*.—מִמּוֹלֵדְךָ, *from thy native place*, put elliptically for מוֹלֵדְךָ, *thy native land*.—אֶל-הָאֵל, *to the land*.—אֶרְצְךָ, epenth. suffix, 309. *d*; אֶרְצְךָ, Fut. Hiph. of אָרַץ, which loses its final syllable and vowel, when it takes a suffix, 313.

(2) וְאֶתְּךָ, Methegh 87. *b*; for vowels 226.—בְּנִי, 507. *b*.—וְאֶתְּךָ, 129. *a*.—וְאֶתְּךָ, with parag. הָאֵל, 205.—וְאֶתְּךָ, 148. *a*.—וְאֶתְּךָ, Imp. in form, Fut. Kal in sense, *thou shalt be*; for Methegh, see 87. *d*; for the use of the Imp. as Future, 205. *b*. 2.

(3) מְבַרְכֶיךָ, lit. *thy blessers*, Part. Piel, with plural suffix.—מְבַרְכֶיךָ, *him who curseth thee*, i. e. every one or any one who curseth thee, the sing. being used *generically*; Part. Piel of בָּרַךְ; as to tone and penult vowel, see 129. *a*.—אֶרְצְךָ, Fut. Kal of אָרַץ.—וְנִבְרַכְךָ, Niph. Praet., 209.

(4) רֶבֶר, Piel, 214. 1.—בֶּן etc., lit. *the son of 5 years and of 70 years*; the usual method in which the Hebrew describes the age of any person.—מִצְאָה, Inf. fem. with suffix, from מָצָה, and מִצְאָה is put for מִצְאָה, 119. c. 3, also 521.—מִחֶרֶן, *from Haran*, a town in Mesopotamia.

There is a chronological difficulty respecting the departure of Abraham from Haran, to which it may be proper to advert. In Gen. 11: 26, it is said that Terah begat Abraham at the age of 70; in Gen. 12: 4, that Abraham left Haran at the age of 75; which added together make the age of Terah then to be 145. But in Gen. 11: 32, Terah is said to have lived 205 years; yet Stephen says (Acts 7: 4), that 'Terah was dead when Abraham left Haran.' But as the Hebrew text now stands in Gen. 11: 32, this emigration of Abraham must have happened 60 years before the death of Terah.

The Samaritan Codex, however, reads 145 years, in Gen. 11: 32; which exactly agrees with the account of Stephen, and also of Philo Judaeus, who says: *Τελευτήσαντος δὲ αὐτοῦ τοῦ πατρὸς ἐκίσε . . . μεταναστεύειν*, i. e. Abraham left Haran, when his father was dead; *De Migrat. Abram.* p. 463.

The difficulty can be solved, only by supposing that the Samaritan Codex has preserved the correct reading, (which seems to be confirmed by the authority of Stephen and of Philo), and that there is an error in the Hebrew of Gen. 11: 32; or, that Stephen merely adopts the mode of reckoning, in regard to the departure of Abraham from Haran, which was customary among the Jews of that day; see Kuinoel on Acts 7: 4. The effort of Jarchi and others to solve the difficulty, by alleging that Gen. 11: 32 refers only to the *moral* death of Terah, because he was an idolater, hardly deserves a serious notice. Was he not *morally dead*, as an *idolater*, long before the departure of Abraham?

In regard to the nature of the promise here made to Abraham; it is only general. In v. 2, there is an assurance of a numerous offspring, ('I will make of thee a great nation'); of much prosperity, ('I will bless thee'); and of great renown among the nations, ('I will make thy name great, and thou shalt be a blessing,' i. e. a subject of praise or of blessing). In v. 3 is an assurance, that the friends of the posterity of Abraham shall be regarded with approbation, and their enemies with dislike, ('I will bless them who bless thee, and curse him who curseth thee'). There is a further and general assurance, that in Abraham, (including of course his descendants), all nations should be blessed. I understand this as a prophetic intimation, in very general terms, respecting the Messiah, "who was the son of David, the son of Abraham." In what respect have the descendants of Abraham been a blessing to all nations, or can they be, unless in the one which this interpretation supposes? Comp. the sentiment of Paul, in Gal. 3: 14—18. Whether Abraham understood the nature or extent of this

promise, when it was first made, may be questioned. But it cannot be shewn that he *did not*; and perhaps not fully, that he *did*. Yet the fact, that he left his native country, in consequence of this call from heaven, shews that he had a strong expectation of future blessings of some kind or other.

No. XIX. Gen. XV. 1—6.

(1) אָהָר, followed by the accent Pesiq, which is preceded by Munahh, 93. Nos. 20 and 21.—דְּבָרִים, *matters, affairs, transactions*.—אָנְכִי, 469.—מִגֶּן, Dec. VIII. *h*, with impure Qamets.—לָךְ, in pause 408. לָ, דְּרָבָה, 403. *d*.

(2) אֲלֵנִי, 437. 2.—מִהֶרְתָּן, 75. *a*; תָּזֶן, 89.—וְאֵלֶיךָ, *for since*.—הִלָּךְ, 527. *a*.—מִשֶּׁךְ, a *ἀπαξ λεγόμενον*, probably it means *possession*, and is derived from the obsolete מִשֶּׁךְ = *ἔμμεν*, *to possess*. *Son of possession* means *possessor*, 444. *d*; and here מִשֶּׁךְ מִבֵּיתִי means, *possessor of my house*, or in other words, *my heir*.—הוּא, *is this*, 469.—דְּרָמָשֶׁךְ = דְּרָמָשֶׁךְ in 1 Chron. 18: 5, 6; see 107. 1. *c*. The peculiar word מִשֶּׁךְ, in the first clause, appears evidently to have been selected, in order to make a paronomasia with דְּרָמָשֶׁךְ in the latter clause. This last word here means, *a Damascener, one belonging to Damascus*.

(3) תִּתְּנָהּ, with הּ parag., 254. *c*. Note.—יִרְשֶׁהָ, Fut. in *-rus*, 529.

(4) יִרְשֶׁהָ, 244. *b*; for Qamets, see 130. *a*.—אֲשֶׁר, *he who*.—מִצִּירֵי, suff. plur. of מִצֵּה, with Tseri impure.—יִרְשֶׁהָ, 148. *a*.

(5) הַחֹצֶה, with art. and הּ local.—הִבָּט, Imp. Hiph. of נָבַט, 89.—הִשְׁמִימָהּ, with הּ local, tone on penult 100. *i*.—הִוָּבַל, Hoph. of יָבַל, 186.—וְרָעָה, 148. *a*.

(6) וְהָאֱמֶן, for וְהָאֱמֶן, 63.—בִּיהָ, see Part I. No. 50.—וְהִשְׁבָּהָ, suff. 309. *c*.—לָו, 75. *a*.

For a commentary on this passage, see Rom. IV. throughout. In the second promise here made to Abraham, only a *numerous offspring* is included. But was this merely a natural offspring; or were they 'children of faith,' who were promised?—See the opinion of Paul on this subject, Rom. 4: 11, seq.; particularly Gal. 3: 7, 9, 14—18, 29. Rom. 9: 6—8. Gal. 4: 28—31. Whether Abraham had a clear apprehension of the *spiritual* meaning of the promise in question, must

have depended on his state of knowledge, and on his state of mind at the time when the promise was made; and with neither of these are we definitely acquainted. That he, however, either in regard to the promise made here, or on some other occasion, was inspired with a certain expectation of a future Messiah, appears from John 8: 56; comp. Luke 10: 24. In regard to זָרַעְךָ in v. 5, see Gal. 3: 16.

No. XX. Gen. XVII. 1—8.

(1) בָּן-הַשָּׁעִיר שָׁנָה, see in No. XVIII. v. 4, and also 459.—שָׁנָה, 457.—וַיֵּרָא, apoc. Fut. Niph. of רָאָה, full form רָאָהּ, 58 and 285. 3; lit. *shewed himself*, 182. b. 3.—שַׁדְיִי, *Almighty*; perhaps *pluralis majestaticus*, 325. b. 2 and 437. 2.—וַיְהִיגֵלְךָ לְפָנַי, in other places, וְיָחַד (with) is commonly used after the verb וַיְהִיגֵלְךָ, when it is employed in the same sense as here; comp. Gen. 5: 22. 1 Sam. 25: 15. This verb also takes וְיָחַד after it, in the like sense; e. g. Deut. 8: 19. 11: 28. 13: 5. 1 K. 14: 8, et al., where, however, the conj. Kal (and not Hiph.) is employed. All these various forms of expressions mean: 'To live on friendly terms with God; as it were to converse familiarly with him; *Deum ceu ducem sectari*; to act agreeably to his precepts.' So the sequel explains it; וַיְהִיגֵלְךָ תָמִיד, *esto integer, be upright*, (comp. Gen. 6: 9); תָּמִיד denotes *freedom from blemish*, i. e. from any charge of moral corruption or wickedness. For Methegh in the Imp. וַיְהִיגֵלְךָ, see 87. d; and for the pointing נָ, see 152. c. 6.

(2) וַאֲנִי, Vav simply conjunction, the Fut. form here retaining the Fut. sense; וְאֲנִי, Fut. 1 pers. of נָתַן, with parag. הָ, 205.—וַיְבִינְךָ, 148. a.—מָאֵד, 456. a.

(3) וַיִּפֹּל, from נָפַל.

(4) אֵלַי as to me, Nom. abs. 415.—וַיְהִי יָדְךָ, 209 and 503. Note 2.—לְאָבִי, 507. b.—וַיִּמְוֶן גִּוִּים, comp. Gal. 3: 7—9, 14—18, 29. 4: 28—31. Rom. 9: 6—8. Rom. IV. throughout.

(5) וַיִּקְרָא, 500. a.—אָבִיךָ, from אָב *pater* and רַם *excelsus*, i. e. exalted father, 317.—אָבִיךָ, either compounded of אָב *father*. רַם *exalted* (omitting the last letter), and וַיִּמְוֶן *multitude* (omitting the ending וֶן), and so meaning *exalted father of a multitude*; or else of אָב and רַם, which latter word is of the same meaning as the

Arabic **كثرتهم** (**רַבְהֶמָּה**), *great multitude*. The first method of composition agrees best with the explanation subjoined by the writer.

(6) **וְהִפְרִיחִי**, 209. Hiph. of **פָּרַח**.—**לְגוֹיִם**, 507. *b*.

(7) **וְהִקְמַחִי**, 65.—**וַיִּבְיֶזְךָ**, 148. *a*.—**וְזָרַעְךָ**, comp. Gal. 3: 16.—**לְדוֹרָהֶם**, 65.—**לְהַיּוֹת**, for the Methegh and vowel points, see 87. *d*, comp. 152. *c*. 6.—**לְאַלְהֵי־ם**, 507. *b*.

(8) **וְנִחַחְתִּידָּךְ**, 209.—**מִגִּירְךָ**, suff. of **מָגוּר**, Dec. III., 63 and 41.—**וְהַיְיָחִי-אֲרָץ**, in apposition with the preceding **אֲרָץ**, 209.—**לְאַלְהֵי־ם**, 507. *b*.

In regard to the promises here made, it is evident that they are of a temporal as well as of a spiritual nature. That they comprehend *spiritual* blessings, may be seen by consulting the passages referred to in the remarks subjoined to No. XIX. v. 6. That *temporal* blessings are also included, must be acknowledged by every one who attentively considers v. 8 above. The greatest difficulty arises from Gal. 3: 16. The word **זָרַע**, in v. 7. above, seems to mean, 'the whole posterity of Abraham.' That this, however, is the *necessary* meaning of it, cannot be shewn. Certainly Paul did not consider it so, when he wrote Rom. 9: 6—8. No line of distinction is explicitly drawn, in the promises to Abraham, between spiritual and temporal blessings. We are left to gather it from the nature of the case, and from the reasonings of Paul. There is nothing at all incongruous in the supposition, that blessings of both kinds were promised. Nay, it is of course what one would naturally expect; and it is what is found in many other parts of the Scriptures. And that Abraham himself apprehended the import of these promises to be *spiritual* in part, seems plain from the assurance of the Saviour, in John 8: 56. Comp. also, Heb. 11: 8—10, 13—16.

No. XXI. Gen. XXII. 1—19.

(1) **וַיִּהְיֶה**, Methegh 87. *g*.—**הַדֹּבְרִים**, see on No. XIX. v. 1.—**הַאֲלֹהִים**, the use of the article before this noun, is not common, 413; but still it is allowed by the laws of the language, 411.—**נִסָּה**, *tried, put to trial*. *To tempt*, in the sense of *soliciting to sin*, cannot be predicated of God; see James 1: 13, 14.—**הַיְיָ**, 410. Note.

(2) **וַיִּחַדְּךָ**, Dec. VII. *a*. irreg., **בֵּן**, const. **בֶּן**, suff. **בֶּן**.—**וַיִּחַדְּךָ**, suff. of Dec. III.—**לְךָ-בֶּן**, see on No. XVIII. v. 1.—**וַיִּחַדְּךָ**, *of*

Moriah, the hill at Jerusalem, on which the temple was afterwards built.—וְהַצִּיָּהוּ, Hiph. Imp. of צִיָּה, with suff. 313.—וְהַצִּיָּהוּ, 1 omitted 63.—אָחַד, const. form, which shews that the true ground-form is אָחַד = אָחַד 58, but it is written אָחַד by the rule in 142. *a*.—וְהַחֲרִים, 142. *a*.—אָמַר, 241. *a*. 1; or it may be taken as the Part. active in Kal.

(3) וַיִּשָּׂא, 206. Note 1.—בִּבְקָרָה, for בְּהִבְקָרָה, 152. *a*. Note. 1.—וַיִּחְבֹּשׁ, for first Methegh, see 87. *h*; for the second, 87. *a*.—וַיִּבְרַח, Dagh. omitted, 208 in e. g.; final Pattahh. 236.—עָצָר, const. plur. of עָצָר, Dec. VII.—וַיִּקְרָא, *vāy-gā-qōm*, short *O*, 270. 3. *Fut. apoc.*, and 208. Note 2.—וַיִּנָּמַר, 208. Note 2.—אָמַר, *had named* to him; or *had commanded* him. The latter sense is the predominant one in the Arabic; in Hebrew, it is principally limited to the later books.—וְהָאֲלֵהִים, the student will note the repetition of the article before the name of God.

(4) וַיִּשָּׂא, *then lifted up*, וְ then.—וַיִּרָא, see on Gen. 1: 4.—וַיִּרְחֹק, 1 omitted, 63.

(5) שָׁבוּ, Imp. of יָשָׁב.—לָכֶם, 545.—נִלְכְּדָה, from נִלְכַּד, 244. *a*.—עַד-כֹּה, lit. *unto there*, i. e. *thither, yonder*.—וַיִּנְשָׂתְהוּ, Fut. Hithp. 1st plur. of שָׁתָה, 187. *b*. 1.—וַיִּנְשָׂתְהוּ, 205.

(6) וַיִּשָּׂא, *apoc. Fut. Kal.* of שָׂא, 274. 2.—בְּנִי, see v. 2. above.—וַיִּחְדָּדוּ, in form as a noun of Dec. VI. with suff. plural, (for וַיִּחְדָּדוּ as it is sometimes written); used adverbially, 403. *b*; lit. *the union of them, or they together*; comp. 428. *g*.

(7) אָבִיו, Par. XXIV. No. II.—וַיִּנְגַּזִּי, with epenth. suffix, 410. Note.—שָׂה, Dec. IX., const. שָׂה.

(8) וַיִּרְאֵהוּ, 75. *a*; for Methegh, 87, *h*. comp. *l*.

(9) אָמַר, *commanded*, see in v. 4 above.—וְהָאֲלֵהִים, again with the article.—וַיִּבְרַח, 283. *γ*.—וַיִּשָּׂא, see in v. 6. above.—מִמַּעַל, 407. *f*.—לְהַעֲצִים, for לְהַעֲצִים.

(10) וַיִּשָּׂא, 522.

(11) מִלְּאַחַד, const. of Dec. II.

(12) אֶל-תַּעֲשֵׂה, 101. *c*. in e. g. לֵה.—וַיִּרָא, const. of וַיִּרָא, Part. form of וַיִּרָא, 202. Note 1, and 531.—וַיִּלְכֹּד, 1 for.

(13) וַיִּרָא, see on Gen. 1: 4.—אֲחֵרִי, Dec. VI.—אָחֵר, *behind*, adv. here.—וַיִּחְדָּדוּ, Niph. Part.—וַיִּבְרַח, Dec. I. Qamets being impure.—וַיִּבְרַח, suff. dual of וַיִּבְרַח, *in the room of, υπέρ*.

(14) שם, 87. *m.*—אשר for למען, *propterea*, on this account, therefore, comp. 559.—נאמר, *it is said*, 500. *a.*—היום, *now*, at the present time, still.—הרצה, Fut. Niph. Meaning: 'It is said, even at the present time, *In the mount of the Lord shall it be provided.*' That is, when straits and dangers occur, men are wont to say: 'In the mount of the Lord it shall be provided;' i. e. God will take care or provide, as he did in ancient times with respect to Abraham, when about to slay his son in the mount of the Lord.

(15) שנית, *a second time*, used adverbially.

(16) זאת, const. form of Part. זאת, from זאת, 41 and 532. *b*; lit. *that which is spoken of Jehovah*, i. e. declaration of Jehovah, or Jehovah saith.—לפיכך, *because that*.

(17) הרצה אברהם, 514. *a.*—הרצה אברהם, *ib.*—שפת, lit. *lip*, here *shore*.—והרצה, 244. *b.* Note 1.

(18) ודחקהו, as to its *passive* meaning here, see 187. *c.* 3. —גוי, *plene*, from גוי.—עקב, as a prep. 407. *a.*—בקני, 507. *a.*

(19) וינש, from וינש, 41.—באר, Dec. VI. *z.*—וינש, Fut. Kal, with accent retracted, from וינש.

Compare with this account of Abraham, what is said of him in respect to the transaction here described, in Rom. 4: 16—22. Heb. 11: 17—19. James 2: 20—23. It is, indeed, a most signal example of the strength of Abraham's faith; one which is seldom equalled, I believe, under the Christian dispensation. In respect to the views of Eichhorn and others, who maintain that Abraham dreamed of his obligation to offer up his son, and superstitiously proceeded to the performance of this supposed duty; it is sufficient to ask: What is there in the character of Abraham, which will justify taking such a liberty with it, as to maintain that he was not raised above the superstitions of the merest savages; or who can shew, that he understood nothing of the nature of dreams? And then; whence the approbation of God, of Christ, and of the holy apostles, bestowed on a horrible act of mere superstition? For horrible it was, if superstition only dictated it. This is a *nodus*, to solve which, something more than witty conjecture and brilliant declamation is needed.

No. XXII. Gen. XXXV. 9—15.

(9) וינש, see on No. XX. v. 1.—עוד, *again*, *a second time*; for the first appearance, see Gen. 28: 12, seq.—בבואו, Inf. with prep. ב, and suff. ו, 521.

(10) עוֹר, *still, any longer*.—יִצְקָב, i. e. *supplanter*. But Moses himself, and other writers of the Old Testament, every where make frequent use of the appellation *Jacob*, after this. What then can be the meaning of the declaration before us? The Jewish commentators are not agreed on this point. Aben Ezra and others say: 'Jacob was not any longer to be the exclusive name; *Israel* also was to be employed.' But Jarchi, (nearer to the true meaning, as it seems to me): 'You shall no more be called Jacob, in the original sense of that word (*supplanter*), but *Israel*, which is a name of nobler import.'—יִשְׂרָאֵל, from שָׂרָה *to contend* or *struggle with*, and אֱלֹהִים *God*. For the explanation of the name, see Gen. 32: 24, seq. Another explanation is equally consistent with etymology, viz. from שָׂרָה, in its second sense, viz. *to reign, to be a prince*, and אֱלֹהִים *God*. The latter seems to be adopted, in Gen. 32: 28, etc.—שְׂמִי. 148. *a*.

(11) שֶׁנֶּהְיִיתָ, see on Gen. 17: 1.—פְּרִיהָ, Imp., *be fruitful*, i. e. *thou shalt be fruitful*, etc., 505.—גוֹי וְקָהָל גּוֹיִם, *a nation, yea, an assemblage of nations*, i. e. the twelve tribes, each of which might, in the language of the day, be called גּוֹי.—מִמֶּנֶּךָ, suff. מִיָּדְךָ for מִיָּדְךָ, 309. *d*, and 407. Note.

(12) אֲתֵנָּה, suff. 309. *d*; Fut. of נָתַן.—אֲהִירִיךָ, 407. *b*.—וַיַּעַל, 283. *γ*.—מִמֶּנֶּה, lit. *from above*, i. e. God who spake with him, ascended *over him*, or rose upwards towards heaven.—אֲשָׁר, i. e. אֲשֶׁר, 559, *in which*.—דָּבָר, 214. *1*.

(14) וַיַּעַל, Fut. Hiph. of נָצַב, 206. Note 1.—אֲשָׁר as above.—מִצָּרָה, const. state, like Dec. XI. *f*.—אֲבָן, 144.—וַיִּסֶּךְ, Fut. Hiph. of נָסַךְ, 206. Note 1.—וַיַּצֵּק, 251.

(15) שָׁם . . . אֲשָׁר, *where*, 478. *b*.—בֵּית־אֱלֹהִים, *house of God*, for *Methegh*, 87. *m*.

No. XXIII. Ex. II. 1—15.

(2) וַתִּהְיֶה, 283. *γ*.—וַתִּלְךְ, 244. *a*, and 247. *c*.—וַתִּרְאֵהָ, 283. *γ*. *b*, from רָאָה.—הוּא, 469.—יְרֵחַיִם, שְׁלֹשָׁה, 457. *b*.

(3) הִצַּפְתִּינוּ, Inf. Hiph., with Dagh. *acuting* in צ, 77. *c*. It has a penult tone, although the accent (*Segholta*) is on the ulti-

mate, 95. *a*.—וּתְקַח, *procured, obtained, or caused to be fetched*.—תִּבְרָח, const. of Dec. X., the Tseri being immutable, *an ark, a little boat or hollow vessel*.—וּתְחַמְּדָהּ, with fem. pron. suffix.—בְּחֶמֶר, for בְּחֶמֶר־הָ, 144. Dec. XIII. fem.—וּתְשֶׁם, 274. 2.—וְהָאֵר, 152. *a*. 5.

(4) וּתְחַצֵּב, Fut. Hithp., form *sui generis*, for וּתְחַצֵּב, the Tseri under the first ת stands instead of the mixed syllable חֲצִי; the second ת assumes the pointing of the Yodh which follows (comp. 118), and the Yodh then drops out, 118. Note 3. For Pattahh in the final syllable, see 218. 1; lit. *stationed herself, placed herself*, 187. *c*. 1.—וְהָחֹזֶה, (from חֹזֶה anomalous, penult vowel immutable) a form contracted from וְהָחֹזֶה, see 120. *c*.—וְהִרְעָה, an unusual fem. Inf. form, instead of הִרְעִית, 247, *a*.—וְהִרְעָה, 75. *a*.

(5) וְהִרְאֶה, from הִרְאֶה.—וְהִרְאֶה, 522.—וְהִרְאֶה, as in v. 3.—וְהִלְכוּ, for וְהִלְכוּ, 63.—וְהִמְתָּה, *a maiden of hers*. Dec. X.—וּתְקַחְהָ, הָ, *it*, viz. the ark, 312. 5.

(6) בָּכֶה, Part. בּוֹכֶה.—בְּנֵי־הָ, *belonging to the children, one of the children*, const. plural from בָּנִי.

(7) וְהִזְגִּיתִּי, interrog. 152. *d*. 3.—וְהִזְגִּיתִּי, 209, accent on the penult, 101. *a*. 2.—וְהִזְגִּיתִּי, fem. *Dativus commodi*, as the grammarians say.—וְהִזְגִּיתִּי, Part. fem. Hiph., from הִזְגִּיתִּי, 248, and Note, *one that suckles or gives suck, a nurse*.—וְהִזְגִּיתִּי, 319. *b*. Note 2.—וְהִזְגִּיתִּי, Hiph. Fut. of הִזְגִּיתִּי, 63 and 250.—וְהִזְגִּיתִּי, Dat. *commodi*.

(8) וְהִזְגִּיתִּי, 148. *a*, out of pause וְהִזְגִּיתִּי, fem. of Imp. וְהִזְגִּיתִּי, from וְהִזְגִּיתִּי.

(9) וְהִזְגִּיתִּי, fem. of Imp. Hiph. from וְהִזְגִּיתִּי, which in this case is treated as פִּי Class II., 248, seq., *cause to go, conduct away*.—וְהִזְגִּיתִּי, Imp. fem. with the suff. וְהִזְגִּיתִּי, the fem. ending of the verb (י) falling away in order to receive the suffix; comp. 313.—וְהִזְגִּיתִּי, Dat. *commodi*.—וְהִזְגִּיתִּי, with suff. fem.—וְהִזְגִּיתִּי, וְהִזְגִּיתִּי comes from הִזְגִּיתִּי = הִזְגִּיתִּי; the Qamets under ה being dropped on account of the suffix, 133.

(10) וְהִזְגִּיתִּי, 133.—וְהִזְגִּיתִּי, 507. *b*.—וְהִזְגִּיתִּי, *Moses*, if of Hebrew etymology, means *extracter, deliverer*, which seems to characterize Pharaoh's daughter, rather than the child. The giving of names in this way, was very common in the East. If the word is from the Egyptian *Mo* (water), and *Oushe* (to save), then it means, *one*

saved from the water. The former etymology agrees best with the context; the latter with the persons who are actors.—וְהַאֲמָר, *for she said*.—מְשִׁיחֵהוּ, i. e. מְשִׁיחֵי, 211. *b*, and 63; for the dropping of Qamets under מ, see 133; for suff. הוּ, 309. *a*, comp. 307. *a*.

(11) אֲחֵיו, for אֲחָיו 142. *a*, from אָח, irreg. plur. אֲחִים with Pattahh impure. Two forms are mixed throughout, in this word; the one with Qamets pure, as אָח, אֲחֵי, the other a Daghesht'd form, as אֲחִים, אֲחָיו, (but also אֲחֵיכֶם, אֲחֵיהֶם).—בְּסִבְלָתָם, Dec. XII., from סִבָּלָה; for ב, see 506, also 507. *a*.—מִצְרֵי, 316. *c*. Note 1.—מִצְרֵי, Part. Hiph. of נִצַּרְהוּ, Par. XIX. Hiph.—עֲבָרֵי, see מִצְרֵי above.—מִמֶּנִּי (מִן), *of, belonging to, one of*.

(12) וְיִפְּן, 283. *γ*.—אֵין, as a const. state of אֵין, *nothing of, none of, no*.—וְיִפְּן, apoc. Fut. Hiph. of נִצַּרְהוּ, see in Par. XIX.—בְּחוּל, for בְּהוּל.

(13) עֲבָרִים, 325. *e. g. 2*.—נִצַּרְהוּ, Part. Niph. of נָצַח; for meaning, see 182. *b. 6*.—לְמִלָּה (Milal); before Gutturals, לְמִלָּה (Milra) is the more usual form; both have the same meaning.—וְנִצַּרְהוּ, Fut. Hiph. of נִצַּח.—רָעָה, 148. *b*; but here () is put in the room of ().

(14) שְׂמִיךְ, Praeter Kal of שָׂם, with suffix.—לְאִישׁ, 507. *b*.—שָׂר, *prince*, lit. *for a man, a prince*, i. e. a princely man, or simply, a prince.—הֲלֹאֲהוּ יָגִי, *wilt thou kill me?* הֲ interrog.; לְ before the Inf.; הֲוִיגִי, Inf. with suff. 306, the verbal suff. here denoting the *object* of the verb, i. e. the killing of *me*.—אֲתָהּ אֵמַר, *dost thou say?* In English, the force of the preceding interrog. הֲ falls on these words; in the Hebrew it is prefixed to the whole phrase; or the whole phrase may be rendered: *Dost thou think to kill me?* אֵמַר, like the Greek *φημι*, denoting *to think*, i. e. to say internally.—הַדָּבָר, *the matter, the affair*, viz. of killing the Egyptian.—מִדִּינָה, a country in Arabia Petraea, lying south-east of Palestine.

The student will find it useful to read the account of Moses in Josephus, where he will see what Jewish tradition has handed down concerning him; or at least, what the fancy of the writer himself has added.

No. XXIV. Ex. III. 1—6.

(1) אֶחָד־צֹאֵן, Acc. 527 and 531; צֹאֵן for צֹאֵן, 118.—חֲזֹנִי, Dec. VII.—אֲחֵר, *the hinder part*, i. e. the remote part.—חֲמִדְבָּר, *of the pasture-ground, of the uncultivated country, desert*, which is the pasture-ground of the Nomades of Arabia.—הַר־בְּהֵ, with הָ local, 100. *i.* Horeb is a peak of the Sinai ridge; some say it is east, and some west, of the proper Sinai. The two mountains are not far distant.—וַיִּרְאֵהוּ, *shewed himself*, 182. *b.* 3.

(2) יְהוָה אֵלֶיךָ יִהְיֶה, Jehovah as manifesting himself to Moses, Jehovah as exhibited by human appearance, or by symbol; see Ex. 4: 11. 3: 4, 6, 15, 16. 4: 5, and comp. with Acts 7: 30—32.—הַסִּקְּהָה, *bush, thorn-bush*.—אֶפְלָל, for מִאֶפְלָל, 215. 2.

(3) אֶסְרָה, 41 and 205.

(5) שֵׁל, Imp. of נָשַׁל.—אֶדְמַת־קֶשֶׁשׁ, 440. *a.*—הוּא, 469.

(6) מִלְרָא, *Milra*, because the penult syllable is a composite one, 101. *b.* in e. g.—מִדְּבִירָא, מִ 521. Note; דְּבִירָא, Inf. Hiph. of נָבַט.—אֶל־, *upon, to, towards*.

No. XXV. Ex. VI. 2—11.

(2) וַיִּדְבָּר... וַיִּשְׁמַע, the one with tone retracted, the other not, 101. *b.* e. g. The verb דִּבֶּר designates the idea, that some communication was made; the verb שָׁמַע has reference to the words of that communication, and is followed by a recital of them. Often so, elsewhere.

Whether words audible to the *outward* ear, were addressed to Moses on this occasion, and often at other times, is not an important inquiry; neither can we answer it with any absolute certainty. Jehovah can speak as well to the soul, as to the outward ear; and there is no need of an *audible* sound, in order that he may cause the soul to listen. On the other hand, he can speak *audibly* too; for he certainly is not limited in his method of communication. That he did speak so, at Mount Sinai, seems to be signified in Ex. XIX., compared with Heb. 12: 19. But that this was usually the method of communication, when he *spoke* to Moses and other prophets, is by no means certain. It is altogether unnecessary to suppose it. Communications made directly to the soul by him, without the use of the common external means which men employ in their communications with each other, are surely as real, and as authoritative, as any that could be made in a different way.

(3) וְאֵלֶּיךָ, Niph. of רָאָה, 182. *b.* 3.—בְּשֵׁם אֱלֹהֵי עֲדֵי, i. e. by the name of *God Almighty*, בְּשֵׁם אֱלֹהֵי עֲדֵי, as the next words that follow shew; lit. *in El Shaddai*, i. e. as an almighty God. See in Gen. 17: 1. 28: 3. 35: 11. 43: 14. 48: 3. 49: 25.

(4) וּשְׁמִי, i. e. וְהַשְׁמִי, *and by my name*, ב being implied from the preceding בְּשֵׁם, as there שֵׁם was impliedly taken from this place; comp. 562, for the principle there stated applies, for substance, to prose as well as poetry, in a great variety of ways.—לֹא נִוְדַעְתִּי, *I did not make myself known*, 182. *b.* 3, Niphal of יָדַעַתִּי. But in what sense can this be said? That the name *Jehovah* was often employed in communications to the patriarchs, is plain; see, for one example only, Gen. 15: 1, 2, 4, 6, 8, 18. The meaning then must be, that as performing what the name *Jehovah* signifies, he had not revealed himself to the fathers of the Jewish nation. As *God omnipotent*, he had declared and shewn himself; e. g. by causing the birth of Isaac, of Joseph, and Benjamin, and by signal deliverances afforded to the patriarchs. But as a *God of constancy and immutability*, (which the name יְהוָה implies, for it is *ὁ ὢν, ὁ ἦν, καὶ ὁ ἐρχόμενος*), in fulfilling his promises respecting the land of Canaan, he had not hitherto shewn himself to the patriarchs, inasmuch as the possession of the promised land had been long deferred. The assertion therefore in v. 2, אֲנִי יְהוָה, implies, that now he was about to exhibit himself, as fulfilling all his promises made in former times.—הִקְמַתִּי, 63.—בְּרִיחִי, see in Gen. 17: 1, seq. 26: 2, seq. 35: 9, seq.—לָחַת, ל prep. 152. *b.* 2; חַת is peculiar, for first we have חָתָה, Inf. of חָתַךְ, 252. *b.* and 254. *c.* Note; then, חָתָה for חָתָה, 107. 2.—בְּנִצֵּן, 144.—מַגְרִיהֶם, plur. suff. of מַגִּיר, 437. 3.—אֲשֶׁר... בָּהֶם, 478. *a.*

(5) אֲנִי, 467.—אֲהֶם... אֲשֶׁר, *whom*, 478. *a.*—מַעֲבִדִים, Part. Hiph., *enslaved, caused to perform the work of slaves*.

(6) סִבְלָתָהּ, Dec. XII., *the burdensome task*.—וְהַצִּלְתִּי, Hiph. of צָלַל.—מִמַּעַבְדָּתָם, *from their state of slavery*.—נִטְוִיָּה, Kal Part. pass. fem., from נָטָה; see in Par. XXI. לָהּ.—וּבְשִׁפְטֵימֶיךָ, from שָׁפַט, *Raphe* 81. 1 and 2, *and with [great] judgments*, i. e. distinguished chastisement or evil to be inflicted on the Egyptians.

(8) נִשְׁאָתִי אֶת-יָדִי, lit. *I have lifted up my hand*, i. e. I have

sworn; ἀνθροπονισθῶς—for men, when they swear, lift up the hand toward heaven; comp. Deut. 32: 40. Dan. 12: 7. Rev. 10: 5, 6.—לָחַת, see v. 4 above.—אֲנִי יְהוָה, i. e. I will surely perform my promises, I will shew myself as the *immutable* God.

(10) מִקְצֵר רוּחַ, *on account of their impatience of mind*, lit. *shortness of mind*; so in English, 'he is short,' instead of 'he is impatient or fretted.'

(11) וַיִּשְׁלַח, instead of וַיִּשְׁלַח, 115. The Vav here is not a Vav conversive; for then it would be pointed וַיִּשְׁלַח, 208. e. g; lit. *And he shall send away*, or, *that he may send away*.

No. XXVI. Ex. XII. 18—33.

(18) בְּרִאשִׁיתוֹ, i. e. בְּחֹדֶשׁ הָרִאשִׁון, in *the first month*, comp. 551; חֹדֶשׁ is here implied from the sequel, comp. 562.—בְּעֶרְבֹהּ for בְּרִאשִׁיתוֹ.—מִצֵּת, 63, Dec. X.—עֶשְׂרִים, after it יוֹם is implied, 459 and 551.

(19) שֶׁבַע, 457. a.—שָׂאֵר, *leaven*, with which bread is raised or fermented.—בִּבְהֵיכָם, *bēbhōt-tē-khēm*, irreg. plur. of בֵּהָ, coming (as it would seem) from בֵּהָ or בֵּהָ. For the Methegh, see 66. Note.—מִזֶּה מִצָּת, Dec. XIII., *that which is leavened, leavened bread*. וְנִכְרְתָהּ 209.—מִעֵתָהּ, const. of עֵתָהּ, Dec. XI.—וּבְאֶרֶץ, בְּגֵר וּבְאֶרֶץ, lit. *in the stranger, and in the native of the land*, i. e. both the stranger and the native.

(20) לֹא...כֵּן, *no, none*.—חֹמֶלֶת, 146.

(21) מְשֻׁכֹּה, *lay hold upon, seize*; for Methegh, 87. *h*; for כ Raphe, 81. 1.—קָחוּ, Imp. of לָקַח.—הַפֶּסַח, *the Paschal lamb*.

(22) אֲגַבְדָּהּ, *a bundle, bunch*.—בַּסֵּף, *in the basin*; as to this controverted word, and for the sense here given, comp. Zech. 12: 2. Jer. 52: 19. 1 K. 7: 50.—וְהַנֶּחֱמָם אֵלַי, *and ye shall put on*, 506.—מִן הַדָּם, *of the blood, some of the blood*.

(23) וְרָאָה, 209.—וּפָסַח, *ib*.—וְלֹא יִתֵּן, *and he will not permit*.

(24) לָהּ, Dat. *commodi*.

(26) לָכֵם, 421. *f*, for הִזָּאת is here pronom. adjective.

(27) הוּא, 469.—אֲשֶׁר, *because*.—בְּנִגְמוֹ, see Inf. in Par. XXII. וְיָקִי, Fut. Kal of קָרַר, 261.—וַיִּשְׁתַּחֲוֶי, Fut. Hithpalel from שָׁחָה or שָׁחָה, 292, also, 187. *b*. 1.

(28) כִּן עָשָׂה, exactness or sedulousness of action, is denoted by this repetition.

(29) הַבֵּית, from נִבְהָה.—וְשִׁבְרֵי, *the captive or the prisoner*.—בְּבֵית הַבּוֹר, lit. *in the house of the pit* or *in the place of the pit*, viz. in the deepest part of the dungeon, which was a low cellar or pit. Meaning of the whole: 'From the highest to the lowest, without distinction.'—The sequel shews, that this was extended to the tame animals also.

(30) מָה, Part., see Par. XIII., comp. 202. Note 1.

(31) צִנָּה, Daghe. conj. in Tsadhe, 75. *a*. The asterisk here points to a note at the bottom, which means, *Tsadhe with Daghes*; thus marking the unusual appearance of it after a Shureq, as is noted in 75.—מִתּוֹךְ, const. of תִּנּוֹךְ.—גַּם . . . גַּם, *both . . . and also*.—כִּנְדָּקָם, Inf. Piel with suffix, 521.

(32) וְלָכֹךְ in pause, וְלָכֹךְ out of pause, 146 for the restoration of the Tseri, and 152. *c*. 3 for the pointing of the Vav prefix; comp. 152. *c*. 4 for the other pointing, viz. וְלָכֹךְ.

(33) וְהַיִּצְחָק, Fut. Kal 3 fem., agreeing with מִצְרַיִם *Egypt*, which is fem. and of the dual number, and yet takes a sing. verb, 489. The name of the country is here used instead of the inhabitants, i. e. a metonymy here occurs, by which the place is put for what is contained in it.

NO. XXVII. Ex. XX. 1—17.

(1) וַיִּרְבֶּר, *spake*, but whether audibly to the *outward* ear, or only to the *inward* one, is not here expressly said. The noise of the thunder and of the trumpet, on this occasion, was plainly audible to all the Israelites with the outward ear; see Ex. 19: 16, 19, 20: 18; and from Heb. 12: 19, it appears that *audible* words also were spoken, i. e. proclaimed with a sound loud like that of a trumpet. The probability then is, that the ten commandments were thus audibly and awfully proclaimed, in the hearing of all Israel.

(2) מִבֵּית עֲבָדִים, lit. *from the place of servants or slaves*, i. e. from a state of slavish bondage. This verse contains a prefatory declaration, setting forth the character and claims of him, who gives

the commandments which follow. The commandments properly begin with v. 3.

(3) אֱלֹהִים אֲחֵרִים, which may be rendered, *any other God*, as a *pluralis excellentiae*, 437. 2; or it may be rendered in the plural, as designating the many gods of the heathen. The first method of construing it, makes the command most significant; for then it forbids any other *god* or *gods*.—עַל-פָּנַי, either *before me*, or *besides me*. The former is followed by the Vulgate, *coram me*, by Rosenm., and others; the latter by the Sept., *πλὴν ἐμοῦ*, and by many critics. The *usus loquendi* will support either; e. g. עַל, *coram*, Ex. 27: 21. Gen. 18: 2; עַל, *πλὴν*, *except*, Gen. 31: 50. Ps. 16: 2. *Coram me* means, (as God was present in the camp of the Israelites), *in my sight, in my presence*; i. e. he would suffer no rival god to prefer any claims to be worshipped. The phrase *besides me*, needs no explanation; and (with the Sept.) I prefer this sense.

(4) פָּסַל וְכָל-תְּמוּנָה, *graven image, nor any likeness*, viz. of God; for images of other things were not prohibited, as appears plainly from directions respecting the architecture of the tabernacle and temple.—אֲשֶׁר, i. e. תְּמוּנַת אֲשֶׁר, *a likeness of any thing which*, etc.

(5) תִּשָּׁתָּחָה, Hithpalel of שָׁחָה, see on No. XXVI. v. 27.—תִּעֲבֹדֶם, *tē-ōbh-dhēm*, Hoph. in the same sense as Kal; which is quite unusual: or we may render thus, *thou shalt not be made to serve them*, which will preserve the sense of Hophal.—קַנָּא, *jealous*, i. e. he will not bear with any rival gods; as v. 3 indicates.—פָּקַד (visiting) means *punishing*, when עֲוֹן follows.—עַל-פָּנַיִם, 506.—לְשָׁנָאִי, Part. plur. suff. from שָׁנָא.—שִׁלְשִׁים, i. e. דּוֹרִים, *generations*, which is understood here. But how does this consist with Ezek. 18: 20. Deut. 24: 16. 2 K. 14: 6. 2 Chron. 25: 4. Jer. 31: 29, 30; in all which places it is affirmed, that the son shall *not* die for the iniquity of his father? Onkelos felt the difficulty, and adds, in his version, ‘when the children continue to sin after the example of their parents.’

In whatever way the difficulty may be met, it is clear that our text agrees with many others in the Scriptures; e. g. Ex. 34: 7.

Lev. 26: 39. Num. 14: 18; and also with examples of the execution of such a threatening, e. g. 2 Sam. 12: 14. 1 K. 13: 34. 14: 10, 17. 1 Sam. 2: 33. Josh. 7: 24, 25, and a multitude of other cases.

I understand the text simply to threaten *severe* punishment, for the crime in question. In the East, when any man commits an offence against the government, with which offence it is specially displeased, he and all his direct descendants, even to the remotest branch, (and oftentimes all his near relatives), are destroyed together. Such is the common practice, over all western Asia, even to the present day. The meaning of our text then, is, that the man who makes idol-gods, shall be punished with a severe punishment, (like that of utter excision in cases of high treason); for here is treason against the Majesty of heaven. More than this need not be drawn from the text; and more than this, I do not apprehend it was designed to convey. But in this, there is no contradiction to Ezek. 18: 20, and other texts like it. It is interpreting by the *letter*, and not by the *spirit* and *object* of the text, which creates the difficulty in question.

(6) עָשָׂה חֶסֶד, *doing kindness, performing that which is merciful*; the Part. עָשָׂה here governs the Acc. after it.—לְאֶלְפִים, viz. דִּוְרִים, *to thousands of generations*. Meaning: ‘Although punishment in the case of idolatry will be severe, (like that in cases of treason under the government of kings); yet my mercy shall be far greater than the measure of my severity. While the one extends (so to describe it) to the third or fourth generation only, the other (to describe it in like manner) extends to the thousandth generation.’—מִצִּדְוֹתַי, *mits-vô-thây*, the Vav being moveable here, and its vowel being placed over it, for convenience’ sake in the printing; from מִצְוָה, where the mobility of the Vav is sufficiently manifest.

(7) לֹא תִשָּׂא, *thou shalt not utter, pronounce*, viz. אֵם-יְהוָה, *the name of Jehovah*, etc. Exactly in such a sense, is נִשְׂא used before the Acc., in Ex. 23: 1, and in Ps. 15: 3.—אֲשֶׁר-לֹא, *to that which is false*; אֲשֶׁר is of the Seghol. class of nouns, see 363. 4. That it means *falsehood* here, seems clear. The *usus loquendi* in this sense, is above exception; see v. 16 below, where we have עֵד שֶׁקֶר, *false witness or testimony*, but which same thing is called

שָׁוֵא, in repeating this command in Deut. 5: 17; in both places the Seventy rightly translate *μαρτυρία ψευδής*. So Ex. 23: 1. שָׁוֵא שְׁמַע, *false report*; see also, Ps. 12: 3. 41: 7. Job 31: 5. Hos. 10: 4. 12: 12. Ps. 24: 4. Is. 1: 13. The usual expression in Hebrew for *in vain*, is הֵיזָם, or הִבָּל, or בִּרְי רִיק. Instances, however, in which שָׁוֵא is used in a sense like this, occur in the later Hebrew writers; e. g. Mal. 3: 14. Jer. 2: 30. 4: 30. 6: 29. But in the case before us, this meaning would not give the best sense; for it would be: 'Thou shalt not utter the name of Jehovah, without some profit,' or 'for any useless purpose.' By a sufficient metaphor, this may, indeed, be made somewhat significant; but the evident meaning of the Hebrew seems to be: *Thou shalt not utter the name of Jehovah, in respect to 'a falsehood*, i. e. thou shalt not take a false oath, thou shalt not call God as a witness to that which is not true. So the Seventy; and so Rosenm. and Gesenius. Comp. Matt. 5: 33—37. James 5: 12.

לֹא יִגְדֹּל (Piel), *will not acquit, will not regard as innocent*, 183. b. 2. But here is what rhetoricians and grammarians call *λιτότης*, i. e. a figure of speech, by which the negative form of an expression is used, where an affirmative meaning is designed to be conveyed; for here the meaning is: 'The Lord will punish.' So John 1: 20, οὐκ ἠρνήσατο, the same in the sense as ὁμολόγησε in the other part of the verse; and so, often elsewhere.

(8) זָכוֹר, Inf. abs. used as Imper. here. The reason of this usage seems to be, that this form, in such cases, was understood to be elliptical, and to imply a finite verb; e. g. in this case the full expression would be, זָכוֹר תִּזְכְּרִי, *ye shall surely remember*, 517.—הַשַּׁבָּת, *the Sabbath*, i. e. the day of rest, the seventh day, Gen. 2: 2. For the precept and the spirit of it, comp. Deut. 5: 12—15. Ex. 31: 13—17. 35: 1—3. Lev. 23: 2, 3. Ex. 23: 12. 34: 21. Lev. 19: 3. Neh. 10: 31. 13: 15—22.

It has been strongly contended by some, that the Sabbath was first given to the Israelites in the wilderness; for no mention is made of it, in any part of the histories of the patriarchs; and Nehemiah (9: 14) seems to say, that the Sabbath was first disclosed to the Jews, and to them only. Moses also seems to declare, that the Sabbath was instituted in commemoration of the deliverance of the Israelites from their Egyptian bondage, Deut. 5: 15.

On the other hand it is alleged, that Ex. 16: 22, 23 plainly implies, that the Sabbath was kept *before* the legislation at Sinai; and that the silence of the patriarchal histories respecting the observance of the Sabbath, decides nothing; since from the fact that a thing is not mentioned, we cannot deduce the conclusion that it did not exist, save only in some very special cases.

For a full exhibition of the arguments employed by both parties, see Ikenius, *Diss. de Instit. etc. Mosiacae Legis*, § XI; and also his *Diss. Philol. Theol.* II. p. 25, seq. See also Selden, *De Jure etc.* III. c. 16; Spencer, *De Leg. Heb. etc.* I. c. 5. § 10. In particular, Eichhorn, *Urgeschichte*, Th. I. 234, seq. edit. Gabler; and Paley's *Moral Philosophy*, chap. on the Sabbath.

For myself, as I find a plain reference to the *weekly* division of time in the antediluvian history; as no limits either in respect to the period of beginning, or in regard to extent, can be assigned to this; as the Sabbath, in Ex. 16: 22, 23, is plainly spoken of as a thing already well known; as the passage, in Neh. 9: 14, does not necessarily mean any more, than that God had *published* the law of the Sabbath at Sinai, with renewed, awful, and peculiar sanctions; as Deut. 5: 15, does not necessarily mean, that the Sabbath was *instituted* in commemoration of the deliverance from Egypt, but only declares, that the observance of it was specially enjoined on the Israelites, because they were God's redeemed and chosen people, and that they were to regard the Sabbath as a day on which peculiar recognition of their deliverance from bondage should be made; and as true religion cannot exist in the world without some day to be specially devoted to its services, because the nature of man is such, that a religious memento of this kind is always necessary for him; I cannot help believing, that the Sabbath began with the creation of the world, and is to end only with its destruction. Even then, indeed, it is not to end, but to be renewed, and celebrated forever in the courts of the Lord above, where is the true and blessed 'rest (*σαββατισμός*) which remaineth for the people of God.'

I do not hold the Sabbath to be binding on Christians, merely because it is enjoined by one of the ten commandments; but because the necessity of it is founded in the very nature of man, and of the relations which he sustains, and of the worship which he owes, to his Creator. And as these are the same in every age of the world, so the obligations resulting from them must be the same, and the law of the Sabbath, under every form of religion, must substantially remain.

(10) *לַיהוָה*, for *Jehovah*, i. e. sacred to him, consecrated to him, set apart for his worship.—*וְיָנֹכַח*, nor, because it follows *לֹא* in the preceding clause, 558. Note.—*וְיָנֹכַח*, nor *thy stranger*, i. e. any foreigner. Rosenmueller thinks this applies only to foreigners who were *slaves*; but there is no probability that other foreigners

would be permitted to violate the Sabbath; see Neh. 13: 15—22. —בִּשְׁעָרֶיךָ, *in thy gates*, i. e. thy cities, by metonymy which puts a conspicuous part for the whole, (as *threshold* for house); see Deut. 12: 15, 18, 21.

(11) שֵׁשֶׁת יָמִים, *in six days*, 428. *c*; not in 6000 years, as geologists tell us; for then the *seventh day*, which follows, must of course make up 1000 more.—וַיָּנַח, 270. 3. Fut. apoc. Gutt.—בִּרְךָ etc., a most evident allusion to Gen. 2: 3. In Deut. V., where the fourth command is repeated, this 11th verse is omitted, and v. 15 there is substituted in its room, which has reference to liberation from Egyptian bondage; one among the multiplied proofs, that unessential circumstances may be varied, while the substance remains the same. The substance was, *to keep the day holy to the Lord*; it might be a day in which the creation should be specially commemorated, or deliverance from the bondage of Egypt, or both; and yet be kept as the Sabbath of the Lord.

(12) כָּבֵד, *honour*, i. e. reverence and obey; or *support, maintain*, which is a doubtful sense, although one that the corresponding Greek *τιμᾶω* clearly bears, e. g. in 1 Tim. 5: 3, 17.—יִצְחָק בֶּן־יִצְחָק, Fut. Hiph. as Kal, 185. *b*. 2; for י parag., see 211. *a*. 1, and 100. *k*.—עַל הָאֲבוֹתֶיךָ etc., a reason for honouring parents, which was appropriate only to those who were to possess the promised land of Canaan. While the *obligation* of the commandment is perpetual, because the reasons on which it rests are always the same, the *form* of the command itself is clearly of a local, and therefore of a temporary nature. When we are able to discern well the difference between costume and person; between scaffolding and the building around which it stands; then may we construe all passages of this nature, in the Old Testament, in a manner at once consistent and satisfactory.

(13) לֹא תִרְצֹחַ, comp. Matt. 5: 21—25.

(14) לֹא תִנָּאֶפֶת, comp. Matt. 5: 27—30.

(16) תִּשָּׁקַר, *utter*.—עֵד שָׁוְיָא, in Deut. 5: 17, *עֵד שָׁוְיָא*, *false testimony*, i. e. thou shalt not slander.

(17) תַּחְמוֹד, *eagerly desire, covet*.—רָעָה, 148. *b*; in this case, however, the Seghol occasioned by the accent, is a variation from

the usual principle, as the original comp. Sheva here is Hhateph Pattahh; see in v. 16.—רָצַדְּ, and רָצַדְּ at the end of verse, are pointed in the same way, although the accents are different; both, however, are pause-accents.

The old custom of deducing every duty, either toward God or toward man, from these ten commandments, is unsatisfactory and inexpedient. *Unsatisfactory*, because one must strain them beyond measure in order to make them comprise every duty, and therefore do violence to the laws of exegesis; *inexpedient*, because if these ten commands embrace all duty, then is the rest of the Pentateuch, which comprises statutes that are a rule of duty, either more or less superfluous, and might well be spared.

The argument, that these commands are perpetual because they were engraven in stone, will not weigh much with any one who knows, that all important laws of ancient times were engraven on stone or metal, in order that they might be both a public and a lasting monument of what the legislative power required. The perpetuity of obligation, in respect to these commands, is what we ought fully to believe; but we may believe it, because these commands are founded in the immutable relations and affections of human nature, which are the same in every age; and not because they were engraven on stone, or given to the Jews at Sinai. Other laws were given there, which we do not profess to obey, and which we are not obliged to obey; *cessante ratione, cessat ipsa lex*; and equally true is it, *manente ratione, manet ipsa lex*. We are, and always must be, bound to those laws of piety and morality, which are founded in our very nature, and not in what is local and temporary.

It is plain, from the bare inspection of the ten commandments, that they comprised, and were destined to comprise, only the leading and most important maxims of piety and morality. To deduce more from them than this, is to force on them a construction which they will not fairly bear.

It may be proper to note here, that in several verses of No. XXVII., there is a double train of accents, in our common Hebrew Bibles; so also in Deut. V., where the ten commandments are repeated. The reason of this appears to be, that when the decalogue was read in course, (in the annual reading of the Scriptures), it was read as 15 verses, and the accents were adjusted accordingly. But at the feast of Pentecost, when the giving of the law was celebrated, the decalogue was then read as *ten* portions, and the accents adjusted accordingly. In some of these, there is a concurrence with the first division, and then there is only a *single* train of accents; the rest are furnished, in the common editions of our Hebrew Bible, with a *double* one. This I have not adopted here; but have separated the train which agrees with the common division of verses, from the other, in order not to embarrass the beginner with such perplexities. It is somewhat difficult to make this separation; but I

trust the present train of accents will be found to be *analogous*. The double train our Hebrew types will not enable us to print. On the subject of the double accentuation here, see Abicht, *De Accentibus Heb.* c. VII.

No. XXVIII. Ex. XXXIV. 4—8, 28.

(4) לָחֹז , 41 and 63.

(5) וַיִּקְרָא , from קָרָא.—בָּעֵנֶן , for בְּהֵעֵנֶן , 142. *a*, and 152. *a*. Note.—וַיִּקְרָא בְּשֵׁם יְהוָה , *he called upon the name of Jehovah*, i. e. he prayed to him and praised him.

(6) עַל-פָּנָיו , *before him*, so עַל in this connection usually signifies.—וַיִּקְרָא , *proclaimed, uttered aloud*.—אָרָה , const. of אָרָה , Dec. V., 423.

(7) עֵוֹן וְקָשָׁעִי וְחַטָּאת , i. e. every kind of offence; for these three words are nearly synonymous in Hebrew, 438. Note.—נִקְדָּה , לֹא יִנְקָה , Inf. abs. with a finite verb, 514. *b*.—פָּקַד etc., see above, in No. XXVII. v. 5.

(8) וַיִּקְדֹּ , from קָדַד ,—וַיִּשְׁתַּחֲוֶה , apoc. Fut. Hithp. 120. *b*, and 292.

(28) וַיִּבְרֵיתִי , *of the covenant*, or rather here, *arrangement, ordinance*. That the word בְּרִית , is used to designate *ordinance or arrangement*, (*διαθήκη* as the Seventy render it), as well as *compact or agreement*, is clear from the application of it here to the Decalogue.

No. XXIX. Lev. X. 1—3.

(1) וַיִּקְחוּ , Dagh. omitted in ק , 73. Note 3.—מִחֲתוֹתֵי , Dec. X. —בָּהֶן , *in them*, fem., referring to מִחֲתוֹתֵי implied, for if each man took a censer (as is assented), then the *plural* number may be properly used to designate the whole of the censers.—עֲלֵיהָ , *on it*, viz. the fire, אֵשׁ being comm. gender, and here treated as *feminine*.—אֵשׁ זָרָה , *strange fire*, i. e. fire not consecrated, fire not taken from the altar.

(2) וַתֵּצֵא אֵשׁ , *and there went out fire*, i. e. lightning; for this is called *the fire of God*; see Job 1: 16. It is obvious here, that

the kind of punishment was adapted to the species of crime which they had committed.

(3) דוּנָא, *this is*, 469.—בְּקֶרְבִּי, suff. plur. of קֶרֶב, *by those who are near to me*, i. e. who approach my presence.—אֶקְדָּשׁ, *I will be treated with reverence*.—נִרְדָּם, from דָּבַח, 261.

In v. 9 which follows, is a command to Aaron and his sons, that they should 'drink neither wine nor strong drink when they were to go into the tabernacle of the congregation, lest they should die there,' viz. as Nadab and Abihu had just done. The connection of the whole would seem to shew, pretty plainly, that these offenders were under the influence of intoxicating liquor when they offered strange fire before the Lord. It would be well for all who minister in the sanctuary of the Lord, to observe the prescription here given to Aaron and his sons; that they may not offer "strange fire" before God, which may devour both them and the people of their charge.

No. XXX. Num. VI. 22—27.

(23) אָמַרְתָּ, *saying*, or *thus shall ye say*, Inf. abs., 517. The whole phrase filled out would be thus, כֹּה אָמַרְתָּ הָאָמַרְתָּ, *thus shall ye say*.

(24) יְבָרְכֶךָ, used as Imp. of 3d person and in the *Optative* sense, 201. Note; and so of the other verbs which follow.—יִשְׂמְרֶךָ, 148. *a*. Meaning: 'May Jehovah make thee happy and prosperous; may he keep thee from evil.'

(25) יִאָר, apoc. Fut. Hiph. of אָר; *may Jehovah make his face to shine upon you!* Meaning: May he look cheerfully or propitiously upon you! Or, (as we say in English): May 'his countenance light up with smiles' upon you!—יִיחַיְנֶךָ, יִי instead of יָי, 137 and 115; יֵי, epenth. suffix, 309. *d*; יִחַי verb from יָחַן, Fut. Kal יִחַן, which assumes the form יִחַן, because the tone is thrown forward by the suffix, 133. *a*, and 129. *a*. In regard to the Dagh. forte in the י, see 258.

(26) יִשָּׂא etc., *may Jehovah lift up his face upon you*, i. e. let him look on you with a face elevated, and betokening friendship and approbation; and not with a face cast down, a fallen countenance betokening disapprobation and regret. So we say in English, 'to look with an open face;' which is used to denote either cheer-

fulness, or a sense of approbation.—וְיָשֻׁט, Kal. Fut. of שָׁט, 274. 2; the ו is merely *conjunctive* here, and not *conversive*, 208. 4; Hence the different mode of pointing it.—שָׁלוֹם, *prosperity* of every kind, εὐφροσύνη.

(27) וְשָׁמַר, 209; lit. *and let them put my name over the children of Israel*, i. e. when they make supplication for them, or bless them, let them add my name, viz. the name of *Jehovah*; which, being connected with their requests, shall render these acceptable or prevalent, when made in behalf of the people. So it follows, וְשָׁמַר אֱלֹהֵי אֲבֹתֵכֶם.

The name of *Jehovah* is *thrice* repeated, in this solemn benediction. From this some have argued, that the doctrine of the Trinity was intended to be taught here, although somewhat veiled. Repetitions however of this sort, denote *intensity* according to the *usus loquendi* of the Hebrews; e. g. “O earth, earth, earth, hear the word of the Lord! Jer. 22: 29.” From this we should not argue the triplex nature of the earth. Arguments of this kind, even if they have their foundation in what is real, are rather too uncertain to be of much use in polemic theology.

No. XXXI. Num. XVI. 23—35.

(24) וְהָעֵלָה, Imp. Niph. of עָלָה, *remove yourselves away*.—מִסָּבִיב, *from around*.—לְמִשְׁכָּן, *in respect to the dwelling or tent*; i. e. retreat from the neighbourhood of Korah, Dathan, and Abiram.

(26) נָא, *hortantis*, a mark of the Optative mood, a sign of urging.—מִצֵּל, *from before, from by*.—מִנֶּגַע, *from by*, 507. a. —וְסָפּוּ, Fut. Niph. of סָפָה. —בְּכָל-הַטָּאָתָם, *by all their punishment*; for טָאָתָם (= טָאָתָה, 118) signifies *punishment*, i. e. the effects of sin, as well as *sin* itself. Meaning: ‘Lest ye be consumed in the same fearful manner as they.’

(27) נִצָּבִים, *standing*, Part. Niph. of נָצַב, 428. b. —טַפָּם, *their little children*, in distinction from ‘the youth of maturer years,’ which the preceding בְּנֵיהֶם denotes here.

(28) תִּדְרִיעוּן, with Nun parag., 211. a. 1. —בִּי, *that*.—שִׁלְחִי, Par. XXII.—בִּי-לֹא מִלִּפְתִּי, *for they are not of myself*, lit. *from*

my heart or mind, 475. 2. c. Meaning: 'They are not of my own choice or impulse.'

(29) וְאֵלֶּם . . . אִם, *if according to the dying of all men, these shall die*, i. e. if these men die a natural death, like others.—וְעַתָּה יְהוָה לֹא שָׁלַח אֱלֹהִים עִנְיָם, *etc., and the punishment of other men be inflicted on them; [then] Jehovah hath not sent me.*

(30) *But if Jehovah create a new creation*, i. e. make a new thing, perform something new.—וְשִׂאֲלָהּ, with שָׁהָ, local, *into Sheol, into the grave or underworld.*—וְיִרְדְּעָתָם, 209.

(31) וְנִפְתְּחָהּ, Piel of נָפַח, 521. *b. וְנִפְתְּחָהּ, that the earth opened itself, separated itself*, Niph. Fut., 182. *b. 3. וְנִפְתְּחָהּ, plur. suff. of נִפַּח, irregular, and actually derived from נִפַּח or נִפַּח.*

(33) וְשִׂאֲלָהּ, as in v. 30 above.—וְנִפְתְּחָהּ, Piel Fut. apoc. of נִפַּח, Dagh. forte omitted in the ס, 72 and 286. 2.—וְנִפְתְּחָהּ, 506.—מִתּוֹךְ, from תּוֹךְ.

(34) וּבְיִבְיָהֶם, prop. a noun, used here as a preposition, 407. *b. וּבְיִבְיָהֶם, fled at their cry, viz. cry of terror and distress.*—וְאֵלֶּם, viz. the men of Israel *said.*—וְהָבִילֵנִי, for Qamets under ל, see 312. 5.

(35) וְאֵשׁ, *fire*, i. e. lightning.—וְאֵשׁ, 461.—מִקְרִיבֵי, Part. Hiph. in const. state, *the offerers of, those who presented incense.* In respect to the 250 men here, *who offered incense*, see in vs. 2, 6, 7, 16—18, of this chapter.

The narration contained in the preceding extract, has met with peculiar treatment from some of the critics of the new school in Germany. One class have suggested, that Moses probably caused the tents of the rebels to be *undermined*; and as he knew at what hour of the day the mine would be sprung, so he could predict when the rebels would be swallowed up in the earth.

Eichhorn is somewhat more expert, in his explanation. He attempts to shew, that Moses ordered the rebels to be *buried alive*, with all that appertained to them. As to 'the 250 men, consumed by fire,' he thinks that 'they were first slain, and then their bodies consumed by fire;' and this, by the orders of Moses.

To argue against conjectures of such a nature, would be *operosè nihil agere*. It is not possible for any one who reads the narration above, really to suppose that the writer did not regard the event in question as *miraculous*. Now the object of an interpreter is, to ex-

plain the meaning of the author whom he interprets. The question : Whether such an event as that related above is possible, or credible ? may be raised by critics, or skeptics, and may be answered by them in the negative ; but those who believe that the Creator of the world has it at all times entirely under his control, and that the authors of the sacred volume are worthy of full credit, will not be anxious to explain away the obvious meaning of the Scriptures, nor to free themselves from the obligation to believe in occurrences of a supernatural kind. To wonder or to scoff at this (so named) *credulity*, is not difficult ; but to argue it down, with grounds of reasoning that will abide the test of careful, extensive, and sober investigation, is quite a different task.

No. XXXII. Num. XX. 7—11.

(8) הַמִּטָּה, *the staff* or *rod*, viz. that with which he had performed miracles before ; see Ex. 17: 5, and comp. v. 10 below.—מִיָּמִיר, suff. plur. of מִיָּמִיר.

(9) אֶצְוָהוּ, 313.

(10) הֲמִנִּיחַ, *ye rebels*, Part. of מִנִּיחַ.—הֲמִנִּיחַ, *ne ex, num ex*, הֲ interrogative.—נֹאצִיא, *must we bring forth*, 504. i.—לָבָם, Dat. *commodi*.

(11) נִיָּרָם, apoc. Fut. of רָם, in Hiphil.—נִיָּרָם, apoc. Fut. Hiph. of נָכָה, see Par. XIX.—בְּמִשְׁחָהוּ, from מִשְׁחָה, 336. Note 4.—פַּעַמַּיִם, *two times, twice*, Dual of פַּעַם.—וְהִשְׁתָּהוּ, nude apoc. form of שָׁתָהוּ, Fut. Kal, 183. γ.

From Ps. 106: 33, and Deut. 32: 49—52, it appears that Moses sinned on this occasion ; but the nature of his offence is not particularly specified in either passage. In the Psalm it is said, that ‘he spake unadvisedly with his lips:’ in Deut. (loc. cit.) that ‘he did not sanctify the Lord in the midst of the children of Israel.’—But by Num. 20: 12, it appears that Moses and Aaron themselves indulged a spirit of unbelief on this occasion ; and on this account did not cause God to be sanctified, i. e. revered, by the people. It was for this, that they were excluded from the promised land. Well may we conclude, that an unbelieving spirit is offensive to God.

No. XXXIII. Deut. VI. 4—9, 13, 17, 18.

(5) אֶחָד, *one*, in opposition to the *polytheism* of the Gentile nations. The metaphysical nature of the Godhead is clearly not the

particular object of assertion here.—**וְלִבְכֶּךָ**, and **נִפְשֶׁךָ**, a repetition of words nearly synonymous here, for the sake of intensity, 438. *d.* and Note.—**מִנְּךָ**, Dec. VI. *y.*

(6) **מִצֶּיךָ**, Part. Piel, 313.—**עַל**, *in, on, before*, for the same sense will be conveyed in either way, i. e. ‘constantly remember.’

(7) **וְשִׁנְנֶתָם**, and *ye shall inculcate*, reg. Piel in a verb **עָל**, 262. **בְּשִׁבְתְּךָ**, Inf. fem. with suff. from **יָשַׁב**, Dec. XIII. *g.*—**וּבְלִבְתְּךָ**, *id.* from **לֵב**.—**וּבְשִׁבְתְּךָ**, Inf. suff. from **שָׁכַב**.—**וּבְקִימָה**, *id.* from **קָם**, in pause.

(8) **לְטוֹטוֹת**, *for a token, for a remembrancer*.—**לְפָנֶיךָ**, *front-pieces, frontlets*. From this precept, in later times, the Jews deduced the obligations of wearing *phylacteries*; which they greatly abused to superstitious purposes.

(17) **שָׁמַר מִצְוֹת הַשְּׂמִירֹן**, 514. *a.*—**מִצְוֹת**, *mits-vōth*, from **מָצָוה**.

(18) **לְאַבְרָהָם**, i. e. ‘he bound himself by an oath uttered *to thy fathers*, that he would give this land to you.’

No. XXXIV. Deut. XXXIV. 1—8.

(1) **בְּנֵי נָבוֹ**, const. plur. of **בָּנָה**, Dec. XI.—**נָבוֹ**, a mountain on the east side of the Jordan, probably not far from the northern part of the Dead Sea, and the summit (**רֹאשׁ**) of a ridge, on the northern part of Moab, called Pisgah. **רֹאשׁ**, in apposition with **נָבוֹ**.—**עַל-פָּנָיו**, *before, in the face of*, i. e. on the east. **וַיִּרְאֵהוּ**, Hiph. Fut. of **רָאָה**, *made him to see, shewed him*.—**הַיַּגְלָעִיר**, the region on the *east* side of the Jordan, which the two and a half tribes possessed.

(2) **וַיָּאָזֶן כָּל-נַפְתָּלִי**, i. e. **אֶרֶץ נַפְתָּלִי**; for so runs the next clause, **אֶרֶץ אֲשֶׁרִים**. The countries mentioned in this verse, lie on the west side of the Jordan, and reach to the Mediterranean, for a considerable extent from north to south. The distinctive portions of tribes, which are here named, shew that the present narration was composed, or at least revised, after the division of Palestine among the tribes.—**הַיָּם הַאֲחֵרֹן**, *the sea behind*, i. e. the Mediterranean. To a Hebrew, who reckoned with his face toward the

rising sun, the east was *before*, the west *behind*, the south on *the right*, and the north on *the left*.

(3) הַיְּקִיבָה, *the south*, here the south part of Palestine.—הַיְּקִיבָה, lit. *the circle*, viz. the *bow* or *circle* of land made by the windings of the Jordan.—בְּקִנְיַת יְרֵחוֹ, *the plain*, or rather, *intervale of Jericho*, *the city of palm-trees*, (so called from the great number of these which grew in its neighborhood).—צֶעֱרָה, a town near the southern extremity of the Dead Sea.

(4) אֲשֶׁר, *concerning which*, 428. 3.—הָרְאִיתִי, for the Seghol under ה, and the Hhireq under א, (instead of the usual הָרְאִיתִי), see 287. 1; lit. *I have caused thee to see*, viz. the lands above mentioned.—שָׂמָּה, ה, local, 100. i.

(5) עַל-פִּי, lit. *according to the mouth*, i. e. according to the word or declaration; *mouth* being taken for what it utters. Comp. Deut. 32: 49—52.

(6) וַיִּקְבֹּר, *and one buried*, or *he [Jehovah] buried*; for the Nom. is not expressed in this case, and we are left to make it out from the context. The latter seems to me to be the mind of the writer. One would not expect an *impersonal* verb here.—בְּגִי, in a valley, (*a Wady*, as the Arabians call a ravine, either narrow or wide, and with banks steep, or otherwise).—מִלִּפְנֵי, *before*, i. e. on the east; or *over against*, i. e. not far from, in view of.—בֵּית-פִּטְוֹר, the name of a mountain, probably one of the summits of the Pisgah ridge.—וַיִּזַּע יְהוָה אֵשׁ, which seems plainly to indicate, that it was Jehovah who buried Moses, and not any one of the friends of the prophet. How could such an one forget the place of his burial?

(7) בְּמַחְזֹוֹ, Inf. with suffix, 521. a.—הִתְהַדָּה, fem. of הִתְהַדָּה.—לְחֹזֶה, *his vigour, active power*.—וַיִּתְחַמֵּד, from חָמַם, 261.

No. XXXV. Josh. III. 9—17.

(9) גָּשָׁה, *gō-shū*, a peculiar form of the Imp. of גָּשָׁה, not noted in the lexicons or grammar; *draw nigh, approach*.—הִתְהַדָּה *hither*, with tone on the penult, 100. i.

(10) הוֹרֵשׁ יִרְיָשׁ, Hiph. Inf. and Fut. of יָרַשׁ, 514. b; the

Inf. is written *defectivè* for *הוֹרִישׁ*, 63; *he will surely dispossess, drive out.*

(11) *אֶרְוֹן הַבְּרִית אֶרְוֹן בְּלִי-הָאָרֶץ*, four successive words all in regimen or const. state.

(12) *לָכֶם*, Dat. *commodi*.—*אִישׁ*, 458.—*אָהָד* repeated, 438. *b.*

(13) *בְּנוֹחַ*, Inf. const., 521. *b.* comp. 525 for the relation of *בְּנוֹחַ* to *פְּשׁוֹת*; and for the form of the latter, see 270. *a. 2.*—*נִשְׁאַי*, 531.—*בְּמֵי*, const. of *מֵיִם*.—*וַיַּעֲמֵדוּ*, 226; Vav not conversive here.—*גִּדְּ אָהָד*, *one heap*, Acc. of manner. Meaning: 'The waters, instead of flowing on as usual, shall accumulate and form a rising mass or heap.'

(14) *בְּנִסְעַ*, 521. *a.*—*מֵאֶהָלֵיהֶם*, from *אָהָל*.

(15) *וַיִּכְבוֹחַ*, 521. *b.*—*בְּקֶצֶה*, Dec. IX. const.—*עַל־*, *is full above, overflows*.—*גְּדוֹתָיו*, Dec. XI. from *גָּדָה*, *רְמִי*, const. plur. of *רִים*.

(16) *וַיַּעֲמֵדוּ*, 226.—*הַרְחֹקָה*, as an adverb, 403. *d*; *far, remote from*.—*מֵאָדָם* *very*.—*בְּאֶרְצָם*, for which (in the margin) we have *מֵאֶדָם*, *from Adam*, a town or city, as the context shews. If the reading *בְּאֶרְצָם* is retained, then we must render the whole phrase, *very far in respect to Adam*.—*מֵצֶד*, *at the side*.—*וַיְהִי וַיָּרִידִים*, viz. *מֵיִם*, [the waters] *which came down*, i. e. towards the Dead Lake, otherwise called (as here), *Sea of the Plain* or *Salt Sea*.—*נִכְרְתוּ*, *were entirely cut off*, 533.—*בְּגֵב*, *opposite to, over against*.

(17) *בְּהֶרְבָּה*, 142. *a.*—*הִיָּבֵן*, Hiph. Inf. of *בָּן* as to form, but used as an adverb here, 403. *d*; *firmly, safely*.

It is quite impossible, here, to explain away the meaning of the writer in respect to this miraculous interposition. The 15th and 16th verses are so specific and definite as to their meaning, that to allege that the Jordan was forded by the Israelites, at a time when the waters were very low, is quite impossible; i. e. it is impossible to shew that the writer means to convey this idea. There is no alternative here, but either to believe in a miraculous interposition of God, or to abandon all confidence in the correctness of the sacred historian.

No. XXXVI. Josh. X. 12—14.

(12) *תָּחָה*, for *תָּחָה*, 107. 2; from *תָּחַן*, and Inf. fem. in the const. state, 520. *b*; the *subject* of the verb *תָּחָה* follows it in the Gen., 525.

—לְעֵינַי, lit. *in the eyes of*, i. e. *in the sight of*, before.—דָּוִם, Imp. of דָּמָם, with Vav *fulcrum*, 64; comp. 264. 3, where are examples of the Fut. with the like form.—וְיָרָה, *and thou moon*, Voc. case, דָּוִם is implied after it.

(13) וַיִּדָּם, 261.—עָמַד, i. e. עָמַד, the final vowel being prolonged by the accent Rebhia upon it, 144. 149.—יָקָם, Fut. Kal of נָקַם, *took vengeance upon*.—הֲלֵא, not question-wise, *nonne*; but for הֲלֵא, *ecce, lo*. So the Seventy frequently render הֲלֵא, viz. by *idou'* and in the Samaritan and Rabbinic, this is the predominant sense of the word; also in Arabic, *هَلَا* means *ecce*.—עַל, *in*.—וַיָּשֶׁר, *of Jasher*, i. e. of the upright; a book of national songs or narratives so called, probably because it contained narratives respecting men of an upright character; comp. 2 Sam. 1: 18.—בְּחֻצֵי הַשָּׁמַיִם, *in the midst of the heavens*, i. e. at the meridian. It was about noon, therefore, when this occurrence took place.—לֹא אָץ, *did not hasten*, i. e. *did not move rapidly* as he usually does; for his movement is described as *rapid* by the sacred writers, e. g. Ps. 19: 6 (5). Ecc. 1: 5. It is difficult to say, however, whether the expression אָץ לֹא be not *λετόρης* here, so that the meaning is simply: 'It stood still.'—בְּיוֹם הָמָיוֹם, *about a whole day*, 428. c.

(14) וְלֹא הָיָה בְּיוֹם הַהוּא, *and there was not like unto that day*, i. e. there has been no day like that, either before or since.—לְשֹׁמֵעַ יְהוָה, *in respect to Jehovah's hearkening*, etc., 525. Comp. 523, in view of which we may render here, *when Jehovah hearkened to*.—נִלְחָם, 182. 6.—לְיִשְׂרָאֵל, Dat. *commodi*.

No. XXXVII. Judg. IV. 13—24.

(13) רָכַב, 461.—בְּרִזָּל, prob. a word of foreign origin; for form, see 141. Note 2.—מִמְזָרְשָׁן etc., i. e. from the northern extremity of Galilee, down to the river of Kishon, which runs in the valley north of Tabor, and springs from this mountain.

(14) בְּהִנְדִּיךָ, put him *into thy power*, or *under thy control*.—הֲלֵא, *ecce*, as in No. XXXVI. v. 13.—יֵצֵא, *goeth forth*, including the Fut. also, 503. d. 2.

(15) וַיִּהְיֶה, *văy-yā-hôm*, short O, Fut. with Vav, from דָּהַם,

208. Note 2.—הַרְכָּב, generic, *cavalry*.—לְפִי, *by the edge* of the sword.—וַיִּנָּס, apoc. Fut. Kal of נָס, 270. *a. 3.*

(16) הַמַּחְזָה, the *infantry*, if we may employ the present technical language of military men, in order to translate the word.

(17) שָׁלוֹם, *a state of amity*.

(18) לְקַרְחָה, for form see 118. Note 2.—סִירְדָה, 270. *a. 4. Imp. parag.* The asterisk here, and again on the same word in the sequel, points to a Masoretic note at the bottom, viz. *Milra*, i. e. the tone is on the ultimate, (99. Note); see in 100. *i.*, under *e. g.*—וַיִּסֵּר, Hiph. Fut. apoc., 270. *c. 3. Fut. apoc.* with Gutt., which causes the final Pattahh.—וְאֵהָלָה, with ה local, and in the Acc., 428. *a.*—וַתִּכְסֶּהוּ, Fut. Piel of כָּסָה.—בִּשְׁמִיכָהּ, *with a mattress*, with a small piece of carpeting, such as was used on couches.

(19) הַשְּׁקִירִי, Imp. fem. Hiph. of שָׁקָה.—צִמְחִי, from צָמַח, see 278 and 63.—נָאֹדָה, *nōdh*, for נָאֹדָה, 118.

(20) עָמָד, Imp. masc. form, although addressed to Jael, 490.—פָּחָה, 428. *b.*—וַשְּׁאֲלֵהָ, from שָׁאַל; for the dropping of the Qamets, see 133.—וְאָמַר, *and he shall say*, 209.

(21) יָחַד, const. of יָחַד, Dec. V.—בְּלָטָה, *with secrecy, privily*.—נָרַדָּם, Niph. 182. *b. 4.*—וַיִּצַּק, *and he sunk down lifeless, fainted*, Fut. apoc. of עָוָה, with Pattahh under the Guttural ע.—וַיִּמְרוּ, with final vowel long, because it is in pause.

(22) לְקַרְחָתוֹ, 278. *2*; for the form of the vowels, 118. Note 2.—גָּלָה, Imp. of גָּלָה.—וַאֲרָאָהּ, Fut. Hiph. of רָאָה, with epenth. suffix, 309. *d.*—אָמַרְהָ מִבְּקָשׁ, 527. *a.*

(23) וַיִּכְנַע, *thus or so did [God] subdue or humble*.

(24) הַלֵּוֹה . . . הַלֵּוֹה, 514. *2*, denoting *continuance*; while וַתִּקְשֶׁה denotes the kind of action, viz. *was heavy or oppressive*.

NO. XXXVIII. Judg. XVI. 23—31.

(23) וַיִּשְׂמְחוּהָ, 226.—וַיִּשְׂמְחוּהָ, *and for rejoicing*.—נָהֵן, sing., 437. *2.*

(24) אִתּוֹ, *him*, i. e. Samson.—וַיִּמָּחֶרֶב, *and him who destroyed*.—וַיִּתְּלֵהוּ, *and him who multiplied our slain*.

(25) בְּיָטוּב, the vowels are made to fit the Qeri at the bot-

tom of the page, viz. כָּטוּב לָבָם.—כָּטוּב, *when their heart grew merry*, 521. *b.*—הָאָסִירִים, the pointing is adapted to the Qeri at the bottom of the page, Part. pass. of אָסַר.—וַיַּצְחֹק, Piel. Fut., *that he might make sport*.

(26) וַיִּנְיָחָהּ, *station me*, Imp. parag. Hiph. of נָחַה, 251.—וַיְהִימַשְׁנִי, (with points adapted to the Qeri), Hiph. Imp. with suffix, from מַשַּׁח, Yodh omitted before the last radical, 63; Qamets dropped under ה, 133.—אָשַׁר... עָלֵיהֶם, *on which*, 478.—נָכוֹן, Niph., *is built*.—וַאֲשַׁעֲנָן, *that I may lean*.

(27) בַּשְּׂחָק שָׁמַשְׁוֹן, 525. 521.

(28) וַאֲנַקְמָהּ, Imp. Par. XXII.—הָאֱלֹהִים, 412. *d.*—וַיִּנְיָחָהּ, Niph. Fut. paragogic.—מִשְׁתֵּי, *on account of the two*; the asterisk refers to a note, which denotes that the ה here is *Raphe*, contrary to the usual form of this word.—מִפְּלִשְׁתִּים, [that I may be avenged] *in respect to the Philistines*.

(29) וַיִּלָּפֹה, *stooped down towards*, viz. in order that he might take the advantage of position, in order to lift up the pillars; which he might do when he made the effort to rise.

(30) הָמָוֶה נָפְשִׁי, *let me die*, 475. 2. *a.*—וַיָּט, Par. XIX., *he laid out, he put forth*.

(31) אָחִיו, for אָחִיו, 142. *a.*—וַיִּשְׁטֹא, Dagh. omitted in the Sin, 73. Note 3; Fut. of נָשַׁא.—בֵּין וּבֵין, *between... and between*; the Hebrews repeated the particle in such a case, while we use it only once, and that before the first noun, e.g. here, *between Zorah and Eshtaol*.—שָׁפַט, *ruled over, governed, directed*. The office of *judge* in the East, is invariably connected with that of magistracy in other respects. All kings are judges; and all judges besides them, are executive officers under them of some kind or other. Hence, in the Scriptures, the word *to judge* often means, in a figurative sense, *to have a predominance among, to have a superiority over*, etc.

If any one should question the possibility of 3000 people being upon the roof of the temple in question, he may be referred to the accounts of the temples at Thebes in Upper Egypt, which have been given by all recent travellers; accounts which, while they come to us authenticated in such a manner as to admit of no doubt in regard to their verity and correctness, at the same time present things apparently incredible, and contrary to all the philosophizing of most spec-

ulative and theoretical historians. The ruins of ancient Greece and Rome, so far as vastness and extent are concerned, dwindle into insignificance when compared with the astonishing remains of early architecture at Thebes. What is most confounding of all to that philosophizing, in which historians of a skeptical cast are continually prone to indulge, is, that these mighty ruins are, beyond all doubt, the relics of architecture designed and executed in ages, when, as some popular writers urge us to believe, men were not yet weaned from contending with the beasts of the forest for their lairs and for their acorns, nor but very little elevated above them. The ruins at Thebes, present evidences of control over physical and mechanical power; of skill in architecture on a scale of surprising magnitude; and of art in mixing and laying on colours, that are fresh as if painted but yesterday, after having been laid on for more than 30 centuries; which confound and put to shame all that the arts and sciences, and the experience of 3000 years, have since been able to accomplish. So much for the rudeness, and barbarity, and ignorance of the *primitive* ages. The Philistines, the near neighbors of the Egyptians, and their hearty coadjutors in polytheism, might well have, and doubtless had, large temples as well as they; large enough to afford room for 3000, and some of them not improbably for many more, to stand upon the roof.

As to the strength of Sampson, in tearing away pillars on which such an enormous weight rested; those who disbelieve any thing which is miraculous, will of course regard the whole as *μύθος*—those who admit the reality of miracles, will doubtless be ready to believe, that there was some supernatural aid afforded him, in the case under consideration. A heavy blow was inflicted on polytheism, by the event in question, and on its votaries who were the enemies of God's chosen people.

No. XXXIX. 1 Sam. III. 1—14.

(1) מְשָׁרָה, Part. Piel, 231.—נִפְרָץ, lit. *spread abroad*, i. e. *common, usual*.

(2) וְיִצְיָנוּ, dual suff. of יִצְיָנוּ; the asterisk refers to another orthography (*plenè*) in the Qeri; see 336. Note 5. 1.—הִיחֵלֵנוּ, Hiph. of חָלַל.—בְּהוּהֵ—Piel Inf. of בָּהָה, comp. 232. *b*, but the form of the Inf. mood is not stated there; *to be dim, to fail*.

(3) גַּר, also גִּיר, 63.—נָתַרְם, *not yet*; as to the form, 403. *b*.

(5) וְנִרְצָץ, from רִצָּץ, 270. *a*, 3, *Fut. apoc.*—וְהִנְנִי, Dagh. omitted in the first נ, 73. Note 3; comp. at the end of v. 4.—לִי, 75. *a*.—שָׁכַב שָׁכַב, *lie down again*, 533.—שָׁכַב, in pause.

(6) וַיִּסְתָּה (וַיִּסְתָּה), Hiph. apoc. Fut. of יָסַת, 63 and 208. Note 2.

(7) וְיָדָע, *had not yet known*.

(8) וַיִּדְבֹּק, apoc. Fut. Kal of דָּבַק, 274. 2.

(9) וַיִּדְבֹּק, Imp. of דָּבַק.—וַיִּדְבֹּק, *speaking*, Imp. Piel.

(10) וַיִּדְבֹּק, *as once and again, as repeatedly before*.

(11) וַיִּדְבֹּק, 527 and 529.—וַיִּדְבֹּק, fem. plur. Fut. Hiph. of דָּבַק.—וַיִּדְבֹּק, Inf. abs., although not the usual form as to the latter verb, 514. c; lit. *beginning and finishing*, i. e. thoroughly executing the whole.

(13) וַיִּדְבֹּק, Dagh. omitted in the first ב, 73. Note 3.—וַיִּדְבֹּק, 545.—וַיִּדְבֹּק, Piel.—וַיִּדְבֹּק, 506.

(14) וְאִם, *if*, but in an oath (as here) it means *not*. The reason is, that the phrase is elliptical. Fully written out it would run thus: *If I do thus and so, may God do this or that to me!* See the formula in full, 2 Sam. 3: 35. 1 Sam. 25: 22. In such cases, the meaning of course is: 'I surely will not do this or that.'—וְאִם, *shall not be expiated*, 187. c. 3.

No. XL. 1 Sam. XVII. 38—51.

(38) וַיִּדְבֹּק, suff. plural of Dec. VIII., from דָּבַק, *raiment, apparel*.—וַיִּדְבֹּק, *put, placed*.—וַיִּדְבֹּק, second Acc., 511.

(39) וַיִּדְבֹּק, Hiph. apoc. Fut. of דָּבַק, 63.—וַיִּדְבֹּק, Inf. of דָּבַק.—וַיִּדְבֹּק, *but he had not put them to trial, he had not proved them*.—וַיִּדְבֹּק, Hiph. Fut. with suffix, from דָּבַק, reg. form וַיִּדְבֹּק, here written *defective* 63, and the Qamets dropped under the Yodh, 133.

(40) וַיִּדְבֹּק, from דָּבַק, Dec. VII., Dagh. omitted in ק, 73. Note 3.—וַיִּדְבֹּק, lit. *smooth ones of stones*, i. e. smooth stones, 423.—וַיִּדְבֹּק, const. plur. of דָּבַק, 41.—וַיִּדְבֹּק, root דָּבַק.

(41) וַיִּדְבֹּק, 514. 2.

(42) וַיִּדְבֹּק, from דָּבַק.—וַיִּדְבֹּק, const. of דָּבַק, Dec. IX.,; lit. *with something beautiful*, i. e. with beauty.

(43) וַיִּדְבֹּק, Part. of דָּבַק, 527.—וַיִּדְבֹּק, Dagh. omitted in ק, 73. Note 3.

(44) לָכֶדָה (לָכֶדָה), parag. Imp. of לָכֶדָה.

(45) מַעֲרָכוֹת, const. plur. of מַעֲרָכָה, Dec. XI.—חֲרָפָה, Piel of חָרַף. The asterisk refers to a Masoretic note, which is, that 'Soph Pasuq (Silluq) is placed on the vowel Pattahh;' which is rather unusual, inasmuch as it generally prolongs it.

(46) וַיִּהְיוּ בְּחַיֵּיהֶם, Hiph. of נָכַד, 63.—וַיִּהְיוּ בְּחַיֵּיהֶם (וַיִּהְיוּ בְּחַיֵּיהֶם), 63. from סוּר.—פָּגַר, *corpse*, collective here, *corpses*.—לִי אֲשֶׁר־אֵל, *who belongs to Israel*, or *who is on Israel's side*.

(48) הַמַּעֲרָכָה, *toward the camp*, viz. the camp of the Philistines, Acc. of place, 428. a.

(49) וַיִּהְיוּ, from נָכַד.—וַיִּמָּחֲדוּ, Hiph. Fut. of מוּחַד, 63.

(51) וַיִּמָּחֲדוּ, Polel of מוּחַד.—גִּבּוֹרָם, *their champion, hero*.—וַיִּנָּסוּ, Fut. Kal of נָס, 63 and 41.

PART III.

SELECT PASSAGES OF HEBREW POETRY.

THE poetry of the Hebrews has characteristics which are peculiar, and which widely distinguish it, in some respects, from the poetry of the western world. So far as any one has yet been able to discover, the Hebrews had no knowledge of what we call *quantity*, or *syllabic measure* as employed in the construction of poetic verses. Many attempts have been made, since the revival of Hebrew study in Europe, to discover something of the Grecian and Roman measure in the poetry of the Scriptures; but none have met with the desired success. Men of different nations, of extensive learning, and of great enthusiasm for Hebrew study, have made these fruitless attempts. It has indeed been affirmed by Jerome and others in ancient times, and by critics of no small reputation in modern times, that the poetry of the Old Testament displays all the rich variety of Greek and Latin measure; and that one may find there the heroics and lyrics of the West, not only in respect to spirit, but even in regard to form.

Every attempt however to discover them, has failed to produce any general conviction of their real existence, in the minds of those who are best acquainted with oriental studies; and it is now a matter of almost universal accord, that the characteristics which distinguish Hebrew poetry, are principally the following: viz. (1) A kind of rhythmical conformation of *στίχοι* or distichs. (2) A parallelism of the same in regard to sentiment. (3) A figurative, ornate, parabolic style. (4) A diction in some respects peculiar.

In regard to the first of these characteristics, the measure of syllables, i. e. their length or brevity as it regards what is called *quantity*, is not concerned; at least it is not, as has been already said above, discoverable by us. The terms *rhythmical conformation*, here employed, are designed only to mark a conformation in general, as to the respective length of lines and the number of syllables, in two corresponding *στίχοι* or distichs. This is the most general of all the distinguishing features of Hebrew poetry. The exactness does not, indeed, correspond with that observed in English rhyme. But still, it is so general, and so considerable, as to force the observation of it upon every reader, who has any powers of discernment.

The second characteristic, viz. parallelism, applies to the correspondence of *sentiment*. This sentiment may be either the same, (or the same with only a slight variation in the diction, or the thought,

or in both), and then the distich consists of two parallel passages, in the usual sense of the word *parallel*, as well as in a poetic sense; or the sentiment in one *στιχος* may be an *anthesis* to that which is contained in the other, the antithetic correspondence being plainly a matter of design and calculation; or lastly, there may be nothing more than a correspondence in the length of the *στίχοι*, and a general sameness of design, without either a synonymous or antithetic sense in the members of the distich. To produce examples of all these would be very easy; but it would be out of place here. I refer the reader, for ample satisfaction in respect to this whole subject, and that he may acquire a right and adequate understanding of it, to Bishop Lowth's celebrated and admirable *Lectures on Hebrew Poetry*, in particular Lect. XVIII—XX.; or (to what in some respects is still more satisfactory) to his *Preface to the Translation of Isaiah*. He may also consult De Wette, *Commentär über den Psalmen*, Einleit. § 7; Vogel, *de Dialecto Poetico*; Meyer, *Hermeneutik des Alt. Testaments*; and other writers, who have composed introductions to the Hebrew Scriptures.

In regard to the third characteristic of Hebrew poetry, it is common, in some respects, to the poetry of all languages. A diction figurative, elevated, more or less remote from the vulgar one, and abounding in comparisons, is almost of course the characteristic of all poetry, which exhibits any striking display either of feeling or of imagination. But the Hebrew poetry, (which is in a peculiar sense the offspring of feeling), abounds to an uncommon degree in these characteristics.

The *peculiar diction* of Hebrew poetry is displayed in the *choice* of words; in the *meaning* assigned to them; and in the *forms* which it gives them.

(a) *The choice of words*; e. g. אָנוּשׁ instead of אָדָם, *man*; אָתָּה instead of בּוֹא, *to come*; מִלָּה instead of דְּבַר, *word*; קָדָם instead of עוֹלָם, *former time*; תְּהוֹם instead of מַיִם, *water*.

(b) *The meaning of words*; e. g. אֲבִיר *strong*, or *the Mighty One*, for *God*; אַבִּיר *strong*, for *bull*; יְחִידָה *the only, the darling*, for *life*; יוֹסֵף *Joseph*, for *the nation of Israel*, etc.

(c) *The forms of words*; (1) The peculiar forms of entire words; e. g. אֱלֹהִים instead of אֱלֹהִים, *God*; הָיָה instead of הָיָה, *to be*; עַמִּים instead of עַמִּים, *nations*; שָׁנָה instead of שָׁנָה, *years*; יָמֹות instead of יָמִים, *days*; מִן instead of מִן, *from*; יֵהָיֶה instead of יֵהָיֶה, *he will go*. (2) The peculiar forms of suffix pronouns; e. g. הֵ- is suffixed to nouns in the absolute state; הֵ- and הֵ- are suffixed to nouns in regimen; מֵ- suffix is used instead of הֵ- *them, their*; הֵ- and הֵ- instead of הֵ- *his*; הֵ- fem. instead of הֵ- *thine*; הֵ- and הֵ- plur. endings, instead of הֵ- the usual one.

In other respects, too, poetic usage gives peculiar liberty. The conjugations Piel and Hithpael are sometimes used *intransitively*; the apocopated future stands for the common future; the participle

is often used for the verb ; and anomalies in respect to concord, ellipsis, etc., are more frequent than in prose.

The design of this brief sketch, is principally to awaken in the student a desire to make himself acquainted with this deeply interesting subject, and to direct him where he should go to attain the requisite knowledge in question. To pursue the topic here, would be premature and out of place. Nor is it necessary, since the student can hardly fail to procure at least some of the authors, who have been mentioned above as treating of the subject before us.

It may be proper here to note, that in making the division of Hebrew *στίχοι* or parallelisms, I have not been always guided by the train of accents put upon them. In general these are an adequate guide, and may be trusted. But they always need a watchful eye over them ; and sometimes a departure from them is absolutely necessary, in order to preserve the best sense of the passage. Where this is necessary, or at least where I have judged it to be so, I have not scrupled at all to make such departure. It is now a position which needs no longer to be formally established, that the accents are not of ancient and obligatory authority. The palpable (not to say gross) mistakes, into which the Accentuators have sometimes fallen, is a sufficient ground why we should be allowed, when exigency demands, to depart from the path which they have marked out. I have done so ; but I have done it only when I thought it quite necessary, or at least important, to do it, in order not to injure the poetry or the meaning of the author. The student, who gains even a slight acquaintance with the accents, and with their nature as signs of pause, and as conjunctive as well as disjunctive, will be able at once to judge of all the departures which I have made ; and to decide, in some good measure, as to the expediency of them. It must be obvious, that the determining of the respective length of *στίχοι*, must sometimes be a matter of taste, and feeling, and judgment, rather than the following of any technical rules. Hence different persons may not always agree here. I can only say, that I have made no division contrary to the accents, without considering the subject and examining before I decided.

No. XLI. Psalm CL.

If we may suppose, (which at least is very probable), that the first and last *στίχος* of this Psalm was sung by the whole united temple-choir, and that the rest was sung *responsively* by parts of the same ; it is easy to see, that the effect must have been exceedingly great upon those who were present at its recital, as well as upon the singers themselves. That the choir of voices was accom-

panied by a variety of instruments, is sufficiently evident from the matter of the Psalm itself.

(1) הָלֵלֵי, Piel, Dagħ. omitted in the first ל, 73. Note 3. The accent is here put on the penult, because a tone-syllable immediately follows the word, 101, *d*. In the last line of the Psalm, the student will see that Maqqeph and Methegh are employed, instead of a tonic accent as here. The real tone of the word is on the *ultimate*.—The Dagħ. forte is omitted in all the succeeding derivatives of הָלֵל, for the same reason as above; and they are all in Piel Imperative.

יְהוָה (*Yāh*), *Jehovah*, an apocopate and indeclinable form of יְהוּדָה. יְהוּדָה is another also, which is common in proper names, and from which יְהוָה seems to be directly derived.—בְּקִדְשׁוֹ, *in his sanctuary*, i. e. ye who worship in his sanctuary or temple.—בְּרִקְעֵי עֲזָו, *in the firmament of his glory, or of his might*. Taken in the latter sense, the meaning is, that the firmament of heaven was created by the power of Jehovah, עֲזָו being *Genitivus causae*. Meaning: 'Praise Jehovah, ye who worship in the firmament, brought into being by his power;' i. e. ye angels who dwell in the world above.—עֲזָו, Dec. VIII., from עָז.

(2) בְּגִבּוֹרֵהוּ, *on account of his mighty deeds*.—כְּרֹב גְּדֻלּוֹ, lit. *according to the abundance of his greatness*, i. e. in a manner that corresponds with his exceeding greatness, 438. *d*, and Note.

(3) בְּתַקֵּעַ, lit. *stroke*; in English we say, *blast*.—בְּנֶבֶל, prob. *harp*.—בְּכֹנֶר, prob. *lyre*.

(4) הַתֵּה, *small-drum*.—מְהוּלָה, the *solemn dance*, a measured step accompanying the music, and as it were beating the time for it.—מִזְמִיר, *on the strings*, i. e. stringed instruments.—עֲנָב, commonly written עֲנָב, comp. a similar usage in regard to Yodh, 31. Note 4; *bag-pipe, bassoon*? The translation of it by *organ*, seems to be incorrect.

(5) בְּצִלְצְלֵי שִׁמְעִי, (שִׁמְעִי in pause), lit. *with cymbals of sound*, i. e. with sounding cymbals, 440. *a*.—הִרְוֵעָה, *of joyful noise or sound*. A slight variation here makes the difference between this and the preceding σιγῆς.

(6) הַנְּשָׁמָה, lit. *breath*, i. e. every creature which breathes, all which has life.—הַתְּהִלָּה, fem. because of its agreement with נְשָׁמָה.

No. XLII. Ps. CXXXIV.

The title to this Psalm, (and to the others which follow), I have printed in small type, in order to distinguish it from the body of the Psalm. That this has not long ago been done, has been occasioned by following the Masoretic rules of arrangement, by which the *title* is not only confounded with the Psalm itself, as to the enumeration of the verses, but actually made a regular part of it, even in the train of the accents. As this is surely not 'distinguishing things that differ,' I have ventured to throw the title into a line by itself, to omit the accentuation upon it, and to distinguish it from the body of the Psalm, by the mode of printing it.

שִׁיר הַמַּעֲלֹת, (in the title) means, either 'pilgrim-song,' i. e. song sung when *going up*, *ascending*, to Jerusalem, as at the yearly feasts, etc.; which explanation will fit several of the 15 Psalms with this title: or 'gradation-song, degree-song,' i. e. a song in which one distich gradually advances upon the other, or is built partly upon it, by repeating some of its words or thoughts; which explanation fits many *στίχοι*, but not all, of the Psalms bearing the title in question.

Such are the usual explanations. But may not some light be thrown on this word, by referring to the poetry of the Syrians? One of the eight species which they distinguish, is *ḡad*, *gradus*, *scalae*, of the same signification as *מַעֲלֹת*. The name in Syriac appears to refer to a particular species of metre; see Oberleitner's Chrestom. Syr. p. 287. But what the metre is, in the psalms entitled *מַעֲלֹת*, (if indeed this title refers to metre), we have not the means of determining.

(1) הִנֵּה, *see!* i. e. *attend*, hortatory in its sense, as here employed.—בְּרַכֵּה, Imp. Piel, *bless*, i. e. praise, laud.—עַבְדֵּי here means, *those employed in the temple-service*, as the next *στίχος* shews.—הַלְעָבְדִּים הוּא, *who*, 412. Note 1; lit. *standing*, which is the attitude of those who are in waiting or attendance, and alert in performing service.—בֵּית יְהוָה, *house of Jehovah*, may mean either the tabernacle, or the temple.—בַּלַּיְלֹת, plur. masc. of לַיְלָה, 322; *by night*, lit. *during the nights*. Meaning: 'Ye Levites, minister-

ing in the temple, and keeping the night-watches there, praise the Lord !

(2) שָׁנֵא, Imp. of נָשָׂא.—לִקְדָּשׁ, *toward the sanctuary*, 428. *a*, i. e. the most holy place where God dwelt; for *toward this* the worshipper always turned, when he offered up his supplications, which is expressed here by 'lifting up the hands.'

(3) יִבְרַכְךָ, Kal Fut. 3d pers. used as an Imp. in an *Optative* sense, which is common in supplication; 201. Note.—מִצִּיּוֹן, *from Zion*, where God dwelt in his sanctuary; in other words: 'May the God who dwells in Zion, bless thee!'—שְׂשֻׁבָּה, Part in const. state, 531. The dot over the middle tooth of the Shin is part of the Rebhia Geresh, 95. No. 11, which is placed on this word.—שְׁמַיִם וָאָרֶץ, which, in the usual method of speaking, are the same as τὸ πᾶν, i. e. *the universe*.

No. XLIII. Ps. CXVII.

(1) אֱמִינִים, fem. plur. of אֱמִינָה, 322.

(2) גָּבַר, *he has magnified*.—וְאִמְנָתָה, for וְאִמְנָתָה, 107. 2; *fidelity, faithfulness*, viz. in keeping his promises.—הִלְלֵנוּ-יָהּ, plainly a general chorus to the Psalm.

The whole psalm is evidently one adapted to be sung at the commencement, or at the close, of worship.

No. XLIV. Ps. CXIII.

(1) שֵׁם-יְהוָה, *the name*, a periphrasis for Jehovah himself. Thus: "The *name* of the God of Jacob defend thee," i. e. the God of Jacob, etc.; and so, very often, throughout the Scriptures.

(2) יָדִי, 120. *b*, and 201. Note.—מִבְרָךְ, Part. Pual.

(3) מְבוֹאֵי, Dec. III., in suff. state; *departure, going down*.—מְהֻלָּל, Part. Pual, *laudandum*.

(4) רָם, Part. Kal of רָם.—כְּבוֹדוֹ, *his splendor, excellency, majesty*.

(5) בִּידְיָהּ, see notes on Part I. No. 50.—הִמְגַּבִּידִי, Hiph. Part. with Yodh parag., 211. *a*. 4.—לְשֻׁבָּתָהּ, in pause, Inf. of שָׁבָה; lit. *in*

respect to his dwelling. Both words together : 'Who maketh high [the place, מְקוֹם] of his habitation,' i. e. dwells in heaven.

(6) הִמְשִׁיטָיו, Part. Hiph., 211. *a.* 4, *who condescends, who stoops down.*—בְּשָׁמַיִם, *upon the heavens, etc.*

(7) מְקַיְמִי, Part. Hiph., 211. *a.* 4, the final Yodh (which draws down the tone) causing the Tseri under מ to fall away, 133.—רִימִי, *lifteth up, raiseth up, 504. b.*

(8) לְהוֹשִׁיבִי, Inf. Hiph. with Yodh parag., 211. *a.* 4.

(9) מוֹשִׁיבִי, Part. Hiph. 211. *a.* 4.—עֲקָרָה, Seghol. fem. of עָקַר. The whole phrase : 'Who maketh the barren woman to dwell in the house,' is a euphemism to express the idea of causing fecundity; which the next *στέγος* clearly shews. To those who are acquainted with the peculiar views of the Orientals on this subject, it will appear nothing strange that this is reckoned as a distinguished blessing. Comp. Gen. 15: 2. 16: 1, seq. 30: 1, seq. Luke 1: 25.

No. XLV. Ps. CIII.

זָרְרָה (title), זָ, *auctoris*, as the critics say, i. e. זָ indicating the author; a common method of expressing authorship. Gesenius in the recent edition of his lexicon, renders זָ in such cases, *by (von)*, see Lex. זָ, B. 5. *b.*

(1) נַפְשִׁי, *O my soul!* Thus could the Hebrew address himself; and thus we imitate him in English. In like manner, Pindar (Ode I.) addresses himself by *φίλον ἑαυτοῦ, cor amicum.*—קָרְבִּי, suff. plur. of קָרַב, the meaning is, 'my soul, myself,' or 'all my powers and faculties.'—שָׁם, governed by קָרַב implied.—שָׁם קָרְבִּי, 440. *a.*

(2) גִּמְוָלָיו, Dec. I., *his kindnesses, beneficence.*

(3) עֲוֹנָתִי, suff. fem. sing. of עָוָן, the fem. suff. נָ taking a parag. Yodh, (a poetic form).—תְּחִלָּתִי, in pause, for תְּחִלָּתִי, 236. *c.* suff. plural of 2d pers. feminine.

(4) הִיָּיִתִי, suff. plur. of הָיִיתִי, the suff. being of the same form as the preceding.—הִמְעַטָּרְבִי, Part. Piel, Dagh. omitted in מ, 152.

a. 5; כִּי־, fem. suff. referring to נֶפֶשׁ, Acc. 511.—רַחֲמִים, ib., used only in the plural, and of a peculiar form.

(5) טוֹב, *with good* of every kind adapted to produce happiness.—עֲדִיךָ, from עָדַי, Dec. VI., suffix as in 336. b, 2d pers. fem.; a doubtful word, but probably meaning here, *senectus, advanced age*,

as the Chaldee has translated it. The Arabic حَيٍّ (sed) means *seculum*—הַחַיָּה, 3 fem. sing. in Fut. Hith., with גְּעוּרֶיכִי for its Nom., 495. b. This noun has the fem. suff. יֶכִי in pause, for יֶכִי, 336 in c, and comes from the plur. נְעוּרִים; lit. *thy youth is renewed like that of the eagle*.—Some translate thus; *thou renewest thy youth like the eagle*. If this be the intention of the author, one would expect הַחַיָּה, as נֶפֶשׁ is addressed, which is usually feminine. But as נֶפֶשׁ is also masc. occasionally, there can be no valid objection to this mode of interpretation.—בְּנֶשֶׁךְ, viz. as the eagle renews her pinions, and thus puts on the appearance of youth; the actual renewing of her age is, of course, out of question. The object of comparison is adverted to by the writer, in the same light in which it is commonly viewed and spoken of. The meaning after all may be simply, that a vigorous and healthy old age shall be enjoyed, like that of the eagle.

(6) עֲשֵׂה, lit. *the doer of*, const. Part., 531.—צִדִּיקוֹת, *justice*.—וְהַיָּהוָה, [is] *Jehovah*, 554; i. e. *Jehovah executes justice*.—וּמִשְׁפָּטִים *and judgment, equity*; the plur. form increases the intensity of the expression.

(7) יוֹדִיעַ, Fut. as *past time*, 504. c. 2.

(8) רָחוּם, with Daghesh'd Pattahh, 58.—אָרַךְ, const. of אָרַךְ, Dec. V., constructed like participials.—אַפְּרִים (dual) *indignation*. Whole phrase; *protracted of indignation*, i. e. long suffering, slow to anger.—רַב־חֶסֶד, *abounding as to kindness*, 428. 3.

(9) יָרִיב, Fut. Kal of רִיב.—יִשׁוֹר, Fut. Kal of נָטַר, with ו *fulcrum*, 64. The phrase is here elliptical, אַף (*anger*) being implied after יִשׁוֹר, i. e. he will not always retain his displeasure.

(10) בְּחַטָּאֵינוּ, suff. plur. of חָטָא, Dec. VI.—גָּבוֹהַ, Dat. *incommodi* here.

(11) כְּגִבְהַ, Dec. III., from גָּבַהַ, lit. *according to the height*.—

עַל-יִרְאָיו, *towards those who fear him*, עַל having here quite a different sense from what it has in the preceding *σῖχος*.

(12) בָּרַחֵק, 521. *b*, like to the removing, i. e. remoteness.—הִרְחִיק etc., i. e. he has separated our sins very far from us; which means: 'He has fully and freely forgiven them.'

(13) בָּרַחֵם, 521. *b*, Inf. Piel.—עַל, *towards*.—רַחֵם, Piel Praeter, 232. *b*.

(14) יִצְרֵנוּ, suff. state of יָצַר, *our frame*, i. e. of what materials we are made; as the sequel advertises us.—זָכֹר, i. e. זָכוֹר, 517 and 514. *c*; *he surely remembers, he recognizes well*.

(15) אֶנֶשׁ, 415, *as to man*.—בְּחֻצֵּיר, *as the grass*, i. e. short-lived, soon withering away.—בֵּן יָצִיץ, *so he blooms*, Fut. Kal of יָצַץ.

(16) בּוֹ, 75. *a*, for the Dagh. is here *conjunctive*; see also 506.—וְאֵינֶנוּ, 405.—יִבְרָנוּ, Fut. Hiph. of נָבַר, with epenth. suff., 309. *d*.

(17) וְצִדְקָתוֹ, *kindness, beneficence*, a sense which this word frequently has; and so *δικαιοσύνη*, in the New Testament.

(18) לְשִׁמְרֵי, with צִדְקָתוֹ implied before it, taken from the preceding *σῖχος*.—לַעֲשׂוֹתָם, *to do them*, i. e. to obey them.

(20) גִּבּוֹרֵי כֹחַ, *ye mighty of strength*.—לְשָׁמֶעַ, *who hearken to*, 523. *b*.

(21) מְשַׁרְתָּיו, Part. Piel.—עֲשֵׂי, const. plur. Part., 531.

(22) אֲתִירֵיהֶן, ending with the same words which stand at the beginning; and which probably were sung as a general chorus.

It is difficult to conceive of any thing more delightful, than this hymn of gratitude and praise to God for his bounty, compassion, and kindness. He who can read it without entering into the feelings and views of the writer, by sympathies kindred with his, may well suspect that all is not right within him, and that his heart is yet estranged from God.

No. XLVI. Ps. 100.

לְהודיה, [Psalm] *of praise*. This title is probably taken from the first *σῖχος* in v. 4. In construction it is the same as לְ *au-*
toris.

(1) הִרְרִיעוּ, Hiph. Imp. of רָרַע, *shout, make a joyful noise*.

(3) דָּעוּ, Imp. of יָדַע. —הוּא, *is, even he is*, 469.—הוּא, 467.—עָשִׂנוּ, 313.—וְלֹא אֶנְחִנוּ, i. e. *we [did] not [make ourselves]*. So with the Sept., the Accentuators, our English version, and most critics, I interpret this expression. But Rosenmueller and others read לוֹ for לָא, and translate, *he made us for himself*, throwing אֶנְחִנוּ into the next σιγος.—עָמַד, i. e. אֶנְחִנוּ עָמַד, from the preceding σιγος, 562; *we are his people*, because he made us, and we did not create ourselves.

(4) בְּהַדְרָה, *with song*, i. e. songs.

(5) אֱמֻנָתוֹ, *his faithfulness, fidelity* in keeping his promises.

No. XLVII. Ps. 93.

(1) מִלְּךָ, in pause, Zarqa being a disjunctive here 149; *reigns, is king*.—גִּאּוּרָה, Dec. I, *with majesty*, a second Acc. after מִלְּךָ, 511, מִלְּךָ being the other Acc. here, which is *implied* after מִלְּךָ. Meaning: 'He is all-surrounded with majesty or glory,' or 'he is exceedingly majestic or glorious.'—לְבָבִי, in the second σιγος, implies a repetition of גִּאּוּרָה, 562, thus marking intensity by repetition.—לִזְ הִתְחַזְרָה, *he girdeth himself with strength*, constructed as before in the case of גִּאּוּרָה.—תִּפְחוֹן, 3d fem. Fut. of Niphal, from פָּחַן, and agreeing with תִּבְלָה, which is fem. and has immutable vowels; *the world is made firm*.—תִּמְנוֹת, Fut. Niph. of מָנָה.

(2) מִמָּאז, lit. *from then*, i. e. from ancient times, of old; for it is parallel with מִמְעוֹלָם in the next line.

(3) בְּהִרְוָה, *floods*, a figurative term, designating an overwhelming multitude of threatening enemies. The repetition in the next line denotes intensity.

(4) מִקְלֹה, in comparison with the roaring, 454. The adjective which in sense precedes this comparison, viz. אֲדִיר, follows in the third σιγος.—אֲדִירִים, i. e. with מִ implied, [in comparison with] *the mighty waves of the sea, Jehovah in his lofty place is mighty*. Meaning: 'God in heaven is mightier than all my strong and numerous enemies.' After אֲדִירִים, מִיָּם is probably implied, and then מִשְׁבָּרֵי-יָם is in apposition with it.

(5) עֲדֻתֶיךָ, *thy testimonies*, i. e. thy promises, assurances.—

נִתְּמָנִי, 226.—נִתְּמָה, *is becoming, becometh*, Pile of נִתְּמָה, 292.—לְאַרְךָ, before which נִתְּמָה-קֶדֶשׁ is implied, 562; ק with Dagh. conjunctive, 75. a.—לְאַרְךָ יָמִים, *for a length of days*, i. e. for a long time, for ever.

No. XLVIII. Ps. 65.

לְמַנְצֵחַ, (title), *to the overseer*, i. e. the chief chorister, or leader in the music; *to him who has the direction or oversight*; comp. 2 Chron. 2: 2, 23. 34: 12.—In מְזַמֵּר... שִׁיר (so also in Ps. LXVII. LXVIII. LXXXVII., and שִׁיר מְזַמֵּר in Ps. XLVIII. LXVI. LXXXIII. CVIII.), one of the words is supposed by Rosenmueller, Gesenius, and others, to be *pleonastic*; as in the phrases הָקִימָה בִּינָה, *sapientia intelligentiae*; עֵר-שָׁלָל, *praeda spolia*; הִקְמָה זִהוּרָה, *statutum legis*; עֲבָדִים עֲבָדִים, *servus servorum*. But with this explanation I do not feel satisfied. I should much rather believe that שִׁיר has reference either to the kind of poetry of which the psalm is composed, or to the kind of music in which it was to be sung, or to something which was concerned with the manner of its recital.

(2) לְךָ דְּמִיָּה, lit. *to thee is quiet expectation*, i. e. to thee I look in quietude, confiding in the aid which thou wilt afford.—דְּמִיָּה, i. q. דְּמִיָּה, 41, a noun with the ending יָה which is equivalent to יָה or יָת.—וְהִקְמָה, i. e. לְךָ הִקְמָה, from the preceding phrase.—בְּצִיּוֹן, i. e. who dwellest in Zion.—נָדָר, viz. *the vow* made in the day of calamity, and to be paid after deliverance from it.

(3) שִׁמֶּעַ, *O thou who hearest*.—עָדֶיךָ, from עָד, *unto*, 407. b.—בָּשָׂר, *flesh*, noun collective here, for *men*, and so it takes a verb plural.

(4) דְּבָרֵי עֲוֹנוֹת, *iniquities*, the word דְּבָרֵי signifying *matters of*, and *matters of iniquity* means *iniquities*. The form of expression is *pleonastic*.—גְּבָרִי מִנִּי, *are stronger than I*, 454. Note; מִנִּי is a poetic form of מִן with suffix.—פְּשָׁעֵינוּ, *as to our transgressions*, 515 and 416. b.—תִּכְפֹּרֵם, *thou dost cover them*, i. e. thou dost forgive them.

(5) הָעַם אֲתֵּאֶשֶׁר תִּבְחָר, i. e. הָעַם אֲתֵּאֶשֶׁר תִּבְחָר, *happy they whom thou wilt choose*, or *happy the people whom thou chooseth*, q. d. hap-

py they who are, like Israel, thy chosen people. For the ellipsis of אֲשֶׁר, see 553. *f.*—וְיִתְקַרֵּב יִשְׁכֵּן, [whom] *thou makest to approach nigh* [to thee], *they shall dwell*, etc.; i. e. whom thou admittest to worship in thy temple, where thou dwellest, and who thus enjoy near approach to thee, *q. d.* are treated as confidential or beloved friends.—הַיְצִרִיךָ, i. e. the temple.—נִשְׂבְּעָה, 205.—בְּטוֹב, *with the happiness* or *with the enjoyments*.—לְפָנַי שֶׁיִּרְבֶּה, before which בְּטוֹב is to be repeated, 562, [with the enjoyments] *of thy holy temple*; קָרָשׁ in this case making the adjective, 440. *b.*

(6) נִרְאָהוּ, i. e. *terrible* to the enemies of God's people.—בְּצִדְקָה, *in justice*, viz. to the heathen.—תַּעֲנֵנוּ, *dost thou respond to us*, viz. to our prayers; or, 'by deeds which strike terror into our enemies, dost thou, in justice, answer our supplications.'—מִבְטָחָה, *the object of the trust* or *confidence*.—קְצוֹת, const. plur. of קָצוּ, one of the very few nouns which permit a furtive vowel before ו at the end of a word; see 120 *b.*—קְצוֹתֵי-אָרֶץ וָיָם, *the extremities of the earth and sea* means, the most distant parts of the world, or all the world.—רְחוֹקִים, from רְחוֹק, agreeing with קְצוֹת implied, 562; in English we may say, *even the most distant*, viz. *extremities*.

(7) מְכִינֵהוּ, Part. Hiph. of כָּוֵן.—בְּכֹחוֹ, *by his power*; for the change of person here, see 565. *a.*—נִאֲזָרָה, *he [God] is girded*, Niph. participle.

(8) מַשְׁבִּיחַ, Part. Hiph., *who stilleth, composeth*.—שִׁאוֹן, const. of Dec. III., *the noise, the tumult*.—הִתְהוּמֹן לְאֻמִּים, *even the tumult of the nations*; an epexegetis of the preceding expressions.

(9) מִאֲתֹרֶתֶּיךָ (קָצוֹת 63), Dec. XII; from תִּרְאֶה.—מִאֲתֹרֶתֶּיךָ, for מִ see 506; *thy miraculous deeds*, or *thy wonderful exhibitions*.—מִזְצֹאֵי בִקְרָה, lit. *egressus manè, the outgoings of the morning*, here put for *the oriental regions*.—וְעֶרֶב, *and of the evening*; but here is *Zeugma*, as the critics call it, for מִזְבְּיָה would be the appropriate name for the setting of the sun at evening; see 568.—מִתְרַגֵּן, reg. Fut. Hiph. from רָגַן, 263. Note 2.

(10) נִתְשַׁקְּקָה, Polel of שָׁקַק, with suffix.—רַבָּה, *much, abundantly*, as an adverb here.—פְּלֵגַת אֱלֹהִים, *the river of God*, either the river which God provides, or a great river, 456. *e.*—מְלֵאָה, *is*

full of.—כִּי־בָן תְּכִינֶנָּה, *when thus thou hast made provision for it*, viz. by watering the earth abundantly.

(11) רִיָּה, I take as the Inf. abs. of Piel, and standing for רִיָּה רִיָּה, 517, *thou dost copiously irrigate, dost cause abundantly to drink.*—נָחַת, Inf. Piel, of the same construction as רִיָּה. רִיָּה־ךָ, plur. with Yodh omitted, 336. Note (5) 1.—בְּרִיבִים, *with the drops*, viz. of rain, תְּמִוּגָּה, Polel of מוּגַג.

(12) שָׁנַת טוֹבָתְךָ, *thou crownest*, i. e. thou adornest.—שָׁנַת טוֹבָתְךָ, lit. *the year of thy goodness*, i. e. the year in which thy goodness has been displayed, 424. Note 7.—וַיִּמְעַגְלֶיךָ etc., and wherever thou goest, there are exuberant fruits of thy bounty.

(13) נְאֻזֹת, Dec. XI., from נָאָה, *the pastures* of the desert distil דְּשֵׁן (implied).—וְגִיל, *and with joy* do the hills gird themselves.

(14) בְּרִים, from בָּר, Dec. II. *d*; *the pastures* are clothed with flocks, i. e. greatly abound in them.—בָּר, *with grain*; also written בָּר, Hithpoel of רוּעַ, *they shout*; Fut. as present, 504. *b*; and so of וְשִׁירוֹ (Fut. Kal. of שָׁיר), which follows.

No. XLIX. Ps. 46.

לְבָנֵי קֹרַח, *of the sons of Korah*, i. e. הַאֲדֹרִיסִים. Who these persons were, is not altogether certain. The probability is, that they were the descendants of Korah who perished in the rebellion, Num. 16: 1, seq. It is certain that all his children did not perish with him, Num. 26: 11. It is certain also, that some of their descendants were among those who presided over the tabernacle music; see 1 Chron. 6: 22, comp. vs. 31—38, where it appears that Heman was one of these overseers. In 1 Chron. 9: 19, we find Shallum, a descendant of Korah, mentioned as one of the overseers of the tabernacle, and it appears that he belonged to a family called *Korahites*. These last are mentioned also, in 1 Chron. 26: 1, and 2 Chron. 20: 19, as being among those who were engaged in religious music. Heman (mentioned above) seems to have been quite a distinguished person, in the time of Solomon, 1 K. 4: 31. From all this, it would appear that there were men of eminence among the Korahites, in the time of David and Solomon, and the

probability is, therefore, that the Psalms inscribed קְרָה לְבָנֵי קְרָה, belong to them as authors. These are Psalms 44. 45. 46. 47. 48. 49. 84. 85. 87. 88. In style, they differ very sensibly from the compositions of David; and they are among the most exquisite of all the lyric compositions which the book of Psalms contains. The *title* was probably affixed by some editor of a later age; who knew only the general report that the Psalms in question belonged to the sons of Korah, and could obtain nothing certain, as to the individuals who were their respective authors.—עֲלָמוֹת, plur. only; found also in 1 Chron. 15: 20. Gesenius: *a key in music*; Rosenmueller: *a musical instrument*.—The former seems more probable; comp. 1 Chr. 15: 20 with v. 21. Does not עֲלָמוֹת mean *treble* in v. 20 there, in distinction from שְׁמִינִית, *bass*, in v. 21? If עֲלָמוֹת be elliptical, for קוֹל עַלְמִיּוֹת, *the voice of maidens*, it may very naturally designate *the treble*.

(2) לָנוּ, Dat. *commodi*—וְעֵז, our *means of strength*, i. e. our defender.—בְּצָרוֹת, from צָרָה, of Dec. XI. because the first Qamets is immutable.—עֲזָרָה, Dec. XII.—נִמְצָא, Part. Niph. masc., agreeing with עֲזָרָה fem. by a *constructio ad sensum*, for עֲזָרָה is here ‘abstract for concrete,’ and means *helper*; comp. 490, if this explanation is not satisfactory. The meaning of נִמְצָא is, *inveniens, quod ad manus est, promptus, at hand, ready, of easy resort*; נִמְצָא may be construed, also, as having יְהוָה for its subject.

(3) בְּהִמְרִיר אָרֶץ, Hiph. Inf. of מִיר; therefore we will not fear, *in respect to a change of the earth, or when the earth changes*, i. e. should the earth change, and sea become dry land, and dry land sea; “*si fractus illabatur orbis.*”—וּבְמִיֹּת הַיָּם, and *should the mountains quake* in the midst of the seas, i. e. should the deep-sest foundations of the world be convulsed with earthquakes.

(4) יְהִמְרוּ יְהַמְרוּ, let [the waters] *roar tumultuously*, the first verb (from הִמָּה) being rendered adverbially, 533. ‘Should the mountains shake בְּגִלְגָּלוֹתָם, *with the swelling thereof*,’ viz. of the sea.

Thus far the figurative language employed by the writer, describes the commotions and threatening troubles of the times in which he wrote. He proceeds to open a more cheering prospect; not that of angry and overwhelming waves, but that of fields watered by copious streams, which gladden the country where they flow.

(5) נָהָר, [there is] *a river* or *stream*,—פְּלִינִי, means the channels or rivulets deduced from it (in the oriental manner), and directed as convenience may demand.—עִיר אֱלֹהִים, lit. *the city of God*, viz. Jerusalem; but the whole is figuratively said.—קֹדֶשׁ מִשְׁכָּנֶיךָ, *the holy dwelling place*, 440. *b.*—בְּקֶרְבָּהּ, *in the midst of her*, viz. of the city—בִּלְפָּנֶיךָ, *at the approach of the morning*, lit. *at the turning towards of the morning*, i. e. very early, in good season, opportunely.

What was before *figuratively* pourtrayed, is now more *literally* described.

(7) נָתַן בְּקוֹלוֹ, *he uttered with his voice*, where some complement in the Acc. after נָתַן seems to be necessary, viz. רָעַם (*thunder*) or some like word; comp. 1 Sam. 7: 10. Ps. 18: 14 (13).—רָמַד אֶרֶץ, *the earth melted*; an exceedingly vivid description of the powerful effects of Jehovah's mere word of rebuke.

(8) יְהוָה צְבָאוֹת, *Jehovah of hosts*, i. e. God of the hosts of heaven, Sovereign of the skies.

(9) הָכֵן, Imp. of הָכִין.—מַפְעֵלוֹת, const. pl. of מַפְעֵלָה, Dec. XI.—אֲשֶׁר-עָשָׂה, *who hath made, caused*.—שָׁמָּה, from שָׁמָּה.—בְּאֶרֶץ, viz. in our land or country.

(10) But now, how different the scene! מַשְׁבִּיתָ, *he maketh to cease*, etc.—עַד קֵצוֹ, *even to the remotest part of*.—קָצַץ, *he cutteth off*, viz. the sharp or wounding point; or, *he cutteth in sunder*.—עֲגֵלוֹת, *the chariots* of war.

(11) הִרְפּוּ, Hiph. Imp., addressed to the enemies of God's people; *cease your vain efforts*.—וְדַעוּ, Imp. of יָדַע, *and know*, that I have the sovereign control of all.—אֲרֵם, from רָם, *passive* sense, 181. Note 2.—סִלְהֶם, prob. *interlude*, viz. with instrumental music; so the Seventy, *διάψαλμα*, *an instrumental chorus*; perhaps from סָלַח or סָלַח, *to lift up, to elevate*, viz. the instruments of music in this case; possibly from סָלַח = שָׁלַח, *to cease, to be quiet*, i. e. the vocal music was to stop, while the instrumental music proceeded.

No. L. Ps. 29.

(1) בְּנֵי אֱלֹהִים, *ye sons of the mighty*, or *ye sons of the gods*, an honorary title of nobles and princes; comp. Ps. 89: 76. Some understand it of *angels*, in both places. Sept. *υἱὸς καὶ ὄν*, *the sons of rams*, i. e. lambs; and so all the ancient versions, with Houbigant, making אֱלֹהִים the plural of אֱלֹה; a most singular example of failure in taste to perceive the beauty and 'meaning' of poetry.—הַבִּי etc., *ascribe* to Jehovah glory and power.

(2) כְּבוֹד שְׁמוֹ, *the glory due to his name*, i. e. to him, 424. 3.—בְּהַדְרָת קִדְשׁ, *in sacred ornament, with holy splendor*, viz. dressed in sacred, splendid attire, becoming those who approach the presence of the Majesty of Heaven; see 440. a.

(3) קוֹל יְהוָה, here means *thunder*; as the sequel plainly shews. —עַל הַמַּיִם, *above the waters*, viz. the waters which are in the firmament, the waters in the clouds; comp. Gen. 1: 7.—אֱלֹהֵי הַקְּבוֹד, *the glorious God*, 440. a.—'Jehovah is above the mighty waters,' expresses his supremacy, or his omnipotent control.

(4) בְּכֹחַ, lit. *with strength*, i. e. strong, powerful, 442.—בְּהַדְרָת, lit. *with majesty*, i. e. majestic, 442.

(5) שִׁבְרֵי אֶרְצֵימָוֶה, describes the effects of the lightning, in rending the lofty trees on the mountains of Lebanon.—הַלְבֵּנֹן, from לָבָן *to be white*, and so, הַלְבֵּנֹן means *White-mountain*.

(6) יַרְקִיעֵם, *he maketh them to leap*, i. e. the mountains; referring to the rocking of them under the awful reverberations of the thunder.—כְּמֹלֶךְ, poetic form for כָּ. —שִׁרְיֹן, the Sidonian name of mount Hermon (see Deut. 3: 9), which the poet here employs as a diction somewhat more ornate, perhaps, than the common appellation.—בְּנֵי-אַמְמִים, *the young buffalo*, or *the young wild ox*.

(7) אֵשׁ . . . חִצְבֹּת, *divideth the flames of fire*, I refer to the *scattered lightning*, which so frequently appears in a thunder-storm. Rosenmueller seems to think that it means, 'the thunderbolts striking fire.'

(8) יְרֵיחַ, Hiph. Fut. as Present, from חוּלַל, 504. b.—קַדְשֵׁי, *Cadesh*, the desert through which the Israelites passed, on their way to the promised land.

(9) אֲחִילֹת, from אֲחִילָה.—יָחֹזֵל אֲחִילֹת, *maketh the hinds to bring forth*. It is said, that parturition is exceedingly difficult among this species of animals; and hence the effect of the thunder is represented as being very great, by this description. The simple meaning is, that the terror occasioned by the thunder, produces the effect in question, which is often a well known consequence of terror; see 1 Sam. 4: 19.—יָהַשָׁה יַעֲרִיחַ, *it lays bare the forests*; which marks the effects of lightning on the trees, as it strips them of their bark and foliage, or scorches both so as to destroy all power of vegetation.—וּבְהֵיכָלֹ, *and in his palace*, which appears to be the original meaning of the word; *temple* is a secondary meaning. In Ps. 11: 4 and 18: 7 (6), the word seems clearly so be used for *palace in heaven*; which recent commentators suppose to be here meant.—כָּלֹ, *every one*, all of the אֱלֹהִים, v. 1, the suffix י being *pronomem multitudinis*, as in Jer. 6: 13. Ps. 53: 4. Is. 15: 3 (written כָּלָה), and often elsewhere.—אָמַר, *declares, speaks forth, celebrates*.—קְבוּרֹ, i. e. קְבוּרֹי, *his glory*, viz. the glory of God. So De Wette; but Rosenmueller quite diversely, thus; ‘In his heavenly temple, throughout the universe [so he translates כָּלֹ], the voice of Jehovah speaks his glory;’ i. e. the thunder proclaims the divine glory in heaven above, and throughout all the universe below; an expression, which, if correct, is in this sense at least a ἀπαξ λεγόμενον of the Scriptures.

I must differ from both of these commentators. In vs. 1, 2, princes and nobles (so I understand it), are called on to praise God on account of his power and glory, to praise him in their sacred and splendid attire, בְּהַדְרַת-קִנְיָשׁ, i. e. garments such as they put on, who worshipped in the temple or tabernacle, in Jehovah’s immediate presence. Then, after recounting the ensigns of Jehovah’s power and glory, in wielding the thunder and directing the lightning, the poet resumes his exhortation: *Let every one in his palace (temple) celebrate his glory*; the same idea as in the first part of the Psalm, except that here is a little amplification, כָּלֹ instead of אֱלֹהִים. In this way, the sentiment is natural and easy, and is consentaneous throughout. The simple meaning is: ‘Ye who worship in his temple, all ye princes and people,

celebrate the glory of him, who wields the thunder and lightning of heaven.'

(10) יָשָׁב, *sits enthroned*, comp. Ps. 2: 4. 9: 8 (7). 55: 20, et al. The verb is thus used in the way of *constructio praeagnans*, the complement to it being implied. הַמַּבּוּד, *on the flood*; comp. Ps. 9: 5, יָשְׁבָהּ לְכֶסֶּא, *thou art seated on the throne*, a clear case of similar usage; comp. also הַ signifying *in*, with regard to *state* or *condition*, Is. 1: 5. Ps. 69: 22. 45: 15. By הַמַּבּוּד here, I understand (with Gesenius and De Wette) *the ocean* or *flood* above the clouds or firmament; see Gen. 1: 6, 7. Meaning: 'Jehovah, who wields the thunder, also directs, controls the flood of water, which the thunder-cloud bears in its bosom.' Rosenmueller: 'Jehovah who controlled the flood of Noah, still directs, and always will control, the tempests of the skies,' which seems to me to be too far fetched, in the present case.—וְיָשָׁב etc., *Jehovah will sit enthroned as king forever*.

(11) עֹז, lit. *strength*, metaph. *protection, strong hold*, i. e. protector, the abstract being put for the concrete.—בְּשָׁלוֹם, *with safety, with a peaceful state*.

No. LI. Ps. XXIII.

(1) רֹעִי, Part. of רָעָה, *my shepherd*. David who was in early life a shepherd's boy, and who probably retained, ever afterwards, a vivid remembrance of his former condition, here uses the charming imagery which is borrowed from pastoral life, to designate the tender care that God had exercised over him, and the kind provision which had been made for all his wants. Comp. John 10: 11—14. Is. 40: 11.

(2) בְּנִיחוּת דָּשָׁא, *in pastures of tender herbage*.—יִרְבֵּיצְנִי, *he maketh me to lie down*, lit. applied to quadrupeds only; but the connection here demands a verb of this nature, because the object of it here is *the flock* or *the sheep*. The whole denotes *repose, quietude, a state safety*.—בְּיַמֵּי מְנוּחָה, *waters of stillness, still waters*, in distinction from rapid torrents, where there might be hazard in watering the sheep.—וְיִצְאֵנִי, *means, to lead out*, as a shepherd does his flock in order to water them.

(3) יְשׁוּבֵנִי, *he restores my life*, i. e. he invigorates, re-an

mates me, when weary and fainting, viz. from being exposed to the heat and drought of summer; for the pastoral imagery is still continued.—*וְנִחְיֶה*, Hiph. Fut. of *נָחַה*.—*בְּמַעְגַּל־יֶצֶדֶק*, lit. *in the paths of rectitude*, i. e. in the right paths 440. *a*, so that I may not wander from the fold, or fall into danger.—*לְמַעַן שְׁמוֹ*, *for his name's sake*; fully expressed in Ps. 79: 9, *עַל־דְּבַר כְּבוֹד שְׁמֶךָ*, *on account of the glory of thy name*, which in the next hemistich is expressed by *לְמַעַן שְׁמֶךָ*; so in 1 K. 8: 41. The word *שֵׁם* is often used in the sense of *glory, fame, honour, reputation*. De Wette however interprets thus: 'Because thou art named Jehovah.' The sense is well, but the *usus loquendi* can hardly be vindicated.

(4) *אֶהְיֶה*, Fut. of *הָיָה*.—*אֵי*, const. of *אֵי*, Dec. VI., 363. 4. —*צֵל מָוֶת=צֵל מָוֶת*, *shadow of death, death-shade*, i. e. darkness such as exists in the tomb, total and frightful. Meaning: 'Though I may be placed in circumstances apparently most hopeless and distressing.'—*רֹדֶךְ*, 149. *a*.—*שֶׁבֶטְךָ*, *thy rod*, here *the shepherd's crook*, by which he guides, restrains, and controls his sheep.—*מַשְׁעֲנֶתְךָ*, *thy staff*, the same as the preceding *שֶׁבֶט*; save that here the use of it as a *staff* is indicated, there the use of it as a *crook*. No translation can well express the delicacy of the original.—*יְנַחֲמֵנִי*, Fut. Piel, 41 and 63, *give me comfort or support, or cheer me*; i. e. the idea that God will be his *guide* and *support*, cheers him when in the deepest, darkest valley of affliction.

(5) *לִפְנֵי*, *for me*, 475. 2. *b*.—*נֶגֶד צָרָתִי*, *in presence of mine enemies*; i. e. such is the provision thou hast made for my peaceful and happy support, that I can sit down and feast, even in the presence of my enemies, without any fear of disturbance.—*דָּשַׁנְתָּ*, lit. *thou hast made fat*, i. e. thou hast anointed my head with oil; an expression borrowed from the oriental custom of copiously bedewing the head with perfumed oil, on festive occasions, see Matt. 26: 7. Ps. 45: 8 (7). Ecc. 9: 7, 8. Amos 6: 6.—*רַחֲמֶיךָ*, *ubertas, abundance, overflowing*, from *רָחַם*. The idea is that of a plenteous banquet, in which the cups are filled to overflowing.

(6) *וְשִׁבְחִי*, Inf. with suff. from *שָׁבַח*, 247. *a*.—*בֵּית יְהוָה*, etc., i. e. I shall be permitted, in circumstances of quiet and plenty, to worship before my God, all my days. How earnestly David de-

sired the privilege of worshipping in God's house, is sufficiently testified by many psalms, which shew the very high value that he set upon this privilege.

No. LII. Ps. XXIV.

If we suppose this Psalm to have been composed and sung, at the time when the ark of the covenant was brought up to Zion by David, (2 Sam. 6: 1, seq. 1 Chron. 15: 1, seq); or on the occasion of the temple being dedicated by Solomon; and that it was sung responsively by priests and people, (as bishop Lowth conjectures, Lect. 19); the beauty and force of it cannot fail to be perceived and felt by the reader. If the inscription is to be trusted, David was the author of the Psalm. This may have been the case, even if it was first sung at the dedication of the temple; for David, who had prepared ample materials for this building, may have prepared a song also for the occasion of its dedication.

(1) מְלִי־אֵדָה, *the fulness of it*, viz. of the earth, i. e. whatever it contains, all that is on it or in it.—מְבִל, 63, a poetic appellation, clearly a synonyme here of אֶרֶץ.—יִשְׁבִּי בָהּ, 432. a. 1.

(2) עָלַ גַּמְיִים יִסְדָּהּ, *he founded it upon the seas*, i. e. he (Jehovah) built the earth upon the seas. Such is the scriptural representation of this subject. See Ps. 18: 16 (15), where it is said; 'The channels of the waters (the sea) were presented to view;' and the parallel hemistich responds: 'The foundations of the earth were disclosed;' i. e. the channels of the great deep are the foundations of the earth. So Ps. 136: 6, 'To him who spread out the earth upon (עַל) the waters.' Comp. Prov. 8: 28, 29. 2 Pet. 3: 5, 6. Thus were the Hebrews accustomed to think and speak, respecting the construction of the earth. That it is not philosophically correct, i. e. that water does not constitute the interior part of our globe, cannot well be shewn; and perhaps not even rendered probable. But if it could be, there would surely be no more objection to the sacred writers' speaking of this subject *more hominum*, than there is to their saying, that 'the sun rises and sets,' or to our daily affirmation of the same thing. Nothing can be more manifest,

than that the Scriptures were not given to teach astronomy, geology, or any of the physical sciences; and, consequently, whenever any thing connected with these is the subject of affirmation, the common popular modes of expression, and only such, are every where employed by them. So, even after all our knowledge of the Newtonian principles of astronomy and our universal assent to their correctness, we still continue to speak of the sun, viz. as *rising* and *setting*; and who is deceived or misled by this? We may ask for the sacred writers only the same liberty of employing language, of which all other writers avail themselves; and when this is granted, the case needs no further explanation.

פֹּלֶל כִּוֹן, Polel of כִּוֹן, the accent falling on the penult Sheva, and making a Seghol of it, 148. *a*, occasions the vowel that would otherwise be written under the first כ, to be dropped, i. e. instead of כִּוֹןִּי, we have the present form. The sentiment of this *σλιχος* is altogether parallel with that of the one which precedes it; כְּהָרוֹת being here employed as a synonyme with בָּנִים.

(3) But who can presume to approach the presence of this great and glorious God? Who shall draw nigh to him, and worship acceptably before him?—בְּהַר־יְהוָה, *the mount of Jehovah*, i. e. Zion where the ark of the covenant rested, and where God dwelt.—בְּמִקְוִי קִדְשׁוֹ, lit. *in the place of his holiness*, i. e. in his holy place 440. *a*, in his sanctuary.

(4) נְקִי בְּיָדַי, lit. *the clean of hands*, נְקִי const. of נְקִי, the whole phrase is like the Latin, *integer vitae scelerisque purus*. Adjectives are often employed in this manner, 423.—וְיָבֵר לִבִּי, *and pure of heart*, is the same construction. Both are figurative expressions, denoting innocence of heart, and blameless external deportment.—לֹא־נִשְׁאָל לִשְׁוֹא נַפְשִׁי, a *locus vexatus*, as the critics say. Stange (and after him De Wette and Rosenmueller) makes it the same as Ex. 20: 7, לֹא תִשָּׂא אֶת־שֵׁם יְהוָה לְשׁוֹנָא, making נַפְשִׁי to mean not merely *him*, i. e. Jehovah, but also *the name of Jehovah*; a forced construction, which can not well be supported by any example. What can נַפְשִׁי . . . נִשְׂאָא, *to utter . . . him* mean? Much more easy and natural does it seem to me, to interpret it thus: *Who has not sworn to a falsehood intentionally*, i. e. בְּנַפְשִׁי, 559.

So the Syriac, ܣܘܡܡܐ, *cum animo suo*; and the Chaldee nearly so, *in damnum animae suae*. In rendering נִשְׁפָּן *sworn*, the verb is taken *elliptically*, as a *constructio praeagnans*; and surely if we consult Ex. 20: 7 and Deut. 5: 11, there is no difficulty in this. אֱהִיָּהּ is implied; but then this is accordant with frequent usage of the like nature, in regard to נִשְׁפָּן; while the construction of the critics above named, is foreign to all usage. Sentiment: 'Who has not intentionally called on God to witness that which is false.'—So the *σλιγος* which follows explains it: 'Who has not taken an oath to a falsehood.'

(5) נִשְׁפָּן, *he shall receive*, not without a design of *paronomasia* here. He who נִשְׁפָּן לֹא, *has not sworn* to a falsehood, נִשְׁפָּן, *shall receive* etc. The *paronomasia* appears sufficiently evident, although I do not find it noticed by the critics. See 571. *e.*—וְיִצְרֶקְהָ, *favour, kindness*.

(6) זֶה, *this*, viz. such is the generation, etc.; i. e. such are the acceptable worshippers of him who created the world, and to whom it belongs.—דִּיר, *genus, race, class*.—דִּירֵי־שֵׁי, not without *paronomasia* again with the preceding word דִּיר, 571. *a*, or *d.*—פְּנֵי־ךָ, lit. *thy face*, i. e. thee, 475. 2. *b.*—Those who seek thee יַעֲקֹב, *are Jacob*, i. e. true Jacobites, or Israelites. So Rosenmueller and De Wette. I prefer the *elliptical* construction, יַעֲקֹב for יַעֲקֹבֵי, as it is expressed in Ps. 20: 2 (1). 46: 8 (7), 12 (11).

(7) שִׂיֵּא etc., may be construed thus: 'Be ye more elevated, so as to make a more spacious way for the entrance of the glorious king,' (so De Wette, Lowth, and many others); or 'Be ye elevated, be ye built lofty and magnificent, in a manner worthy of the residence of the King of kings;' (so Rosenmueller). Whoever examines the architecture of the eastern palaces and temples, and sees what boundless expense was laid out upon their lofty and magnificent porticos, will probably feel, that the second mode of interpretation is the most significant. If David wrote this psalm, in anticipation of the building of the temple, the words thus understood would be full of meaning. Whoever wishes to understand them in their extent, let him survey the plates which present us with views of the Egyptian temples at Thebes and other places.

Our text so interpreted, means thus : ' Raise high the porch of the royal palace ; make it worthy of the king of heaven and earth.'—**פְּתָחַי עוֹלָם**, *permanent, eternal doors*, in contradistinction (it is natural to suppose) from the mutable and moveable tabernacle, which had never obtained a permanent station ; comp. 2 Sam. 7: 6, 7. 1 K. 8: 13.—**וַיָּבֹא**, *that [the glorious king] may enter*.

(8) **מִי־זֶה**, *interrog., who this?* i. e. who is this? The gates seem to be personified here, and represented as asking with astonishment: Who is the glorious king, that is about to enter? To which the poet replies, **יְהוָה עֶזְרוֹ וְגִבּוֹר**, *Jehovah strong and mighty*, i. e. *Jehovah potentissimus*, 438. *d*, and Note.—**מִלְחָמָה**, *mighty in battle*, which epithet refers, no doubt, to the many signal deliverances from their enemies, and victories over them, which Jehovah had wrought for the children of Israel.

If we suppose our Psalm to have been sung, when the ark of the covenant was introduced into the temple, in which was Jehovah's throne, and where he dwelt, we may see an appropriate reason why the portals of the temple are required to be lofty and magnificent. Jehovah was, indeed, in a peculiar sense, to enter the temple. The ark itself seems to have borne the name of him who sat enthroned upon it, (see 2 Sam. 6: 2, comp. Num. 10: 35, 36); so that there was a double propriety in the expression, that Jehovah was to enter the temple gates, when the ark came in.

(9) The call for a lofty porch, worthy of Jehovah's place of residence, is repeated, in order to make the deeper impression ; **שָׂא** etc.

(10) The question and answer also are repeated, for a like reason. In the answer, we now have **יְהוָה צְבָאוֹת**, instead of **יְהוָה** ; **עֶזְרוֹ וְגִבּוֹר** as before ; the idea being substantially the same in both cases.—**הוּא מֶלֶךְ**, *he, viz. Jehovah, and none other, is the king of glory*.

It is not improbable, that this psalm (and also many others) was sung responsively by the temple choir ; in which case the dialogue form of it would be strikingly represented. On the subject of such responsive singing, see Lowth on Hebrew Poetry, Lect. 19 ; and for the present Psalm, comp. Lect. 27.

No. LIII. Ps. XIX.

The inscription assigns this psalm to David ; nor is there any good reason to suppose, that this assignment is not well-grounded. God, as revealed in the book of nature, is the subject of vs. 2—7 ; God, as exhibited by the purity and excellence of his revealed precepts, is the subject of vs. 8—15.

Rosenmueller (1st edit.), De Wette, and Stuhlmann, suppose this psalm to be a compound of two different ones, because of the two subjects which it presents, and the difference of parallelisms between the first and second part. But in the recent edition of Rosenmueller's Commentary, he says, . . "olim in hanc incidimus conjecturam Quae tamen parallelismi diversitas qualis sit, non indicavit vir doctissimus [De Wette]. *Sed missam jam facimus istam conjecturam, ut minime necessariam.*" May the candour so ingenuously displayed here, be extended to many other "conjectures," which this able critic still defends !

(2) הַשָּׁמַיִם, *the heavens*, i. e. the heavenly bodies, by their motions, splendor, and usefulness declare the power and glory of their Maker.—הַרְקִיז, *the firmament*, i. e. the expanse above us, in which all the heavenly bodies appear to be placed, and to move ; see on Gen. 1: 7.—מַגִּיד, Hiph. Part. of נָגַד.—מַעֲשֵׂה יָדָיו, *the work of his hands*, i. e. the work performed by him, *hands* being used only as a symbol of operative power. Meaning : 'The expanse of heaven exhibits evidence of divine, creative power and glory.'

(3) יוֹם לְיוֹם, *day unto day*, i. e. one day unto another.—יְבִיעַ, Hiph. Fut. of נָבֵעַ, *proclaims, utters*, 504. b.—אָמַר, *speech, declaration*.—יְחַדֵּה, Piel. Fut. of חָדַה, used as a general present tense, 504. b.—דָּעָה, *knowledge*. Meaning : 'One day proclaims as it were to another, the power and glory of the Creator ; one night shews to another, knowledge respecting him ; and thus the celebration of his praise is continued through all successive time, without intermission.' The idea is exceedingly beautiful, and the personification of day and night, successively handing down to each other the declaration of the divine power and glory, is worthy of the pen of David. 'It is wise to give all nature a tongue, when God is to be praised.'

(4) לֹא יִשְׁמָע etc. lit. *there is no word, no speech, their voice is not heard*, i. e. the heavens and the firmament, day and night, (which declare the glory of God), do not indeed utter articulate speech, or pronounce words; they have no voice which addresses the outward ear.

(5) קוֹל , i. e. קו , Dec. VIII., with suffix; *sound*, Sept. $\varphi\theta\acute{o}\gamma\text{-}\gamma\acute{o}\varsigma$ Symmachus, $\eta\chi\acute{o}\varsigma$ but the Chaldee has מְדָח , *extension*, which Rosenmueller follows, because the usual meaning of קו is *line, measuring-line*. But how does this parallelize with the following מִנְיָהֶם , *their words*?— מִנְיָהֶם , Dec. X., from מָדַח , Nom. to מִנְיָהֶם implied. Meaning: 'Although the natural world has no articulate, audible voice, yet it every where proclaims the power and glory of the Creator.' Before בְּכָל , at the beginning of this verse, אֲמֵן , *tamen, attamen*, seems to be implied, 561. a.— שָׁמַיִם etc., De Wette renders, *where the tabernacle of the sun is stationed*; certainly with great liberty in respect to the original Hebrew. I find here the beginning of a new strophe, and therefore clear indications that a new verse should commence here. The writer, having spoken of the heavens at large, now proceeds to select the most magnificent object in them, and to present it. The course of thought is: 'The heavens declare the glory of God, etc. In them hath he placed a dwelling [tabernacle] for the sun; which, above all the rest, makes such a declaration.' So the sequel shews.

(6) וְהוּא etc., *and he is like a bridegroom going forth from his bridal chamber*, i. e. the sun comes forth, all splendid and glorious, like the bridegroom in his richest attire, adorned with splendid jewels, and gold-embroidered garments. To apprehend the force and beauty of this image, one must be conversant with the nuptial dresses of the east, which are magnificent almost beyond description.— וְיָשִׁיב etc., [Fut. Kal], *he exults, like a mighty man, to run the race*; another image to portray the sun, drawn from a different source. One characteristic of heroes, greatly admired by all the ancients, was *swiftness in the race*. This touch characterizes the motion of the sun in his daily course; as the following verse shews.

(7) מִקְצֵה , Dagh. omitted in פ , 73. Note 3; *from [one] extremity*.— קְצוֹתֵיהֶם , plur. of קֵצֶה , *the extremities of them*, viz. of the

heavens; describing the apparent circuits of the sun.—מִחֻמָּתוֹ, *from his warmth*, i. e. from his warming and cheering influence.

Having thus set forth the testimony which nature gives, and in particular which the sun her most splendid work gives, to the power and glory of its Creator, the Psalmist now comes, (which is very natural for every mind deeply imbued with piety like his), to the contemplation of God as revealed in *the Scriptures*.

(8) תוֹרַת יְהוָה, *the law of Jehovah*, i. e. the Scriptures.—מְשִׁיבָה נַפְשׁ, (Part. fem. Hiph.), *reviving or refreshing the life or soul*; the expression, no doubt, is figurative here, and means, 'to refresh or quicken the soul in a moral sense.' "Converting" is not agreeable to the *usus loquendi*.—נְאֻמָּנָה, *true, free from all error*.—פְּתִי, (148. a), *the simple*, i. e. the inexperienced, the uninstructed.

(9) The same sentiment, or nearly the same, repeated in different words.—יְשָׁרִים, *right*, i. e. not erroneous or deceptive.—בְּרָרָה, *pure, clear*, having no obscurity, and so—מְאִירָה, *enlightening the eyes*; all in a moral sense.

(10) יְרֵאָה יְהוָה, *piety, reverence for Jehovah*, 424. 2.—טְהוֹרָה, *pure, free from spot or blemish*.—עֲמֻנָה לְעַד, *permanent, lasting, uniform*, not being now one thing, and then another, like human institutions or observances.—כָּל יְרֵאָה יְהוָה, *are altogether right*, i. e. are all accordant with each other, correct and true in union or unitedly.

(11) הַנְּחָמָדִים, Part. plur. Niph., the article is used as a pronoun, 412. Note 1, referring to מְשִׁפָּטִים, מָפֶז, *than pure gold*, differing therefore from the common זָהָב.—נִפְתָּה צִיפִים, lit. *than the distillation of the honey comb*, i. e. than the honey which flows from the comb; before נִפְתָּה, Dec. XIII., מְ compar. is implied. Both of the images here are *intensive*; the first being taken from one of the strongest passions of our nature, viz. the love of riches; the second, from one of the most delicious of all substances in respect to taste.

(12) The operation or good effect of these 'statutes' is next described.—גַּם, *moreover, also*, i. e. besides being very precious, thy precepts are of an *illuminating* nature. Obedience to them, also, is crowned with great reward;—בְּשִׁמְרָם, *in the keeping of them*, Inf. with suff. etc., 521 and Par. XXII.—רַב, 144.

(13) שְׁגִיאוֹת etc., *who can comprehend his errors?* i. e. who can remember and reckon up their extent and their aggravations?—מִן־הַמְּסֻרֹת, *from hidden* [errors], i. e. from those which escape my notice or recollection.—נִקְנֵי, *cleanse me, make me pure*, i. e. forgive me in respect to such offences.

(14) And not only so; but interpose, and 'keep back thy servant from *arrogant* offences,' מִן־זִמְיוֹת, i. e. from offences knowingly and presumptuously committed.—אֶת־הָאֵתָה, in pause for אֶת־הָאֵתָה, which comes from רָחַם, see 264. 3, *Fut. with Pattakh*.—וְנִקְיִיתִי etc., *then shall I be free from much transgression*.

(15) הִלְצִינִי, 507, *b*.—לְפָנַי, 475. 2. *b*.—צוּרִי, *my rock*, i. e. my defence, my defender.—וְגֹאֲלִי, *and my vindicator or redeemer*, i. e. either, 'who liberatest or redeemest me from the power and penalty of my sins,' (referring to the context); or, 'who hast delivered me in times of trouble and danger.'

A truly beautiful psalm, scarcely excelled by any in the whole compass of the Hebrew lyric poetry, in regard to those qualities which please and delight the pious reader. May every one who studies it, and who can look with rapture on the evidence of the power and glory of God which the book of nature discloses, be able to turn with still higher satisfaction to the brighter evidences of these and other attributes of the Divinity, which are exhibited by the holy Scriptures!

No. LIV. Ps. XV.

It seems probable, that this Psalm was composed by David, when he brought the ark up from the house of Obed Edom, and placed it in the tabernacle on mount Zion, 2 Sam. VI.

(1) וְיָגִיר, lit. *who shall dwell, sojourn*, i. e. who shall be an acceptable, habitual worshipper there? The answer follows.

(2) הוֹלִיכִי, *walketh*, i. e. conducteth, demeaneth himself.—וְדֹבֵר, *and speaketh*, the Part. only (in Kal) having such a signification. Piel is the usual conjugation, which has such a meaning.—אֶמְתֵּן, for אֶמְנֶה, 107. 2.—בְּלִבּוֹ, *with his heart*, i. e. who sincerely, heartily, speaks truth.

(3) רָגַל, lit. *runs about*, metaph. *goes about slandering*.—צַל,

with, used sometimes before a noun signifying the *instrument*, in the same manner as בְּ .— לְרֵעֵהוּ , from רָעָה , Dec. IX., 336. Note 4; lit. *his associate*.— נִשָּׂא , utters.— קָרְבוֹ , suff. of קָרִיב .

(4) נִמְאָס , Part. Niph.— וְנָאֵחַ , וְ but, in an antithetic parallelism, such as the present.— $\text{לְהַרְעֵ$, Hiph. Inf. of רָעָה , (and not for לְרֵעֵהוּ , as some have taken it); lit. *to do evil*. Rosenmueller and De Wette: *Malum facere*, in the moral sense. But how will this consist with what precedes and follows? Therefore I construe $\text{לְהַרְעֵ$, *to do that which is disagreeable, unpleasing*. So רָע and רָעָה are often taken, specially before בְּעֵינַיִם . Most evidently the writer could not design to represent the man as acceptable to God, who is sworn to do *moral* evil, and perseveres in it. *Ad sensum* the word is rendered, in our Eng. Version, *to his own hurt*.— $\text{יִמָּרֵ$ = יָמִיר , 63, from מִוִּר .— בְּסֶפֶד etc., *his money he does not loan on usury*, or *with usury*; for this was forbidden among the Hebrews, see Ex. 22: 25. Lev. 25: 36, 37.— וְשֹׁדֵר etc., *he takes not a bribe* etc., i. e. as a judge he will not be bribed to condemn the innocent.— יָמוּט , Fut. Niph., *shall not be moved*, i. e. he may always dwell in thy tabernacle; or, he shall never be in danger. The Part. עֹשֶׂה is here in the const. state, before the pron. אָהָה , 531, and comp. 433. *d*.

No. LV. Ps. I.

(1) אֲשֶׁרִי דֹאִיט , *O beatitudines illius viri!*— לֹא הֵלֵךְ , *walks not*, i. e. is not conversant with, is not familiar with, does not deem himself agreeably to.— עֹבֵד , in pause, *standeth not*, i. e. does not await the company of sinners, does not associate with them.— וְבִמְוֹשֵׁב etc., *and does not sit in the seat of scorers*, indicates a still more intimate familiarity with the wicked than the preceding σχιζος .— לְצִיִּים , those who make a mock at religion and virtue. The repetition of the same idea, (the same with a slight variation), in the three different σχιζος , means; ‘Who does not in any way whatever unite with, or act like, the wicked.’

(2) בִּי אָם , *but if*, i. e. ‘happiness to the man who does not

walk, etc. *but if* in the law of the Lord, etc., [then happiness to him!]—וּבְתוֹרָתוֹ, *and on his law* will he meditate, etc.—יְיָמָם וּלְלַיְלָה, *by day and by night*, i. e. continually, habitually.

(3) וְהָיָה, *for he shall be*.—פְּתָיִי, *channels, canals, rivulets*, with allusion to the method in which trees are made to flourish in the East, by means of being watered by little canals.—בְּצִמּוֹ, from צִמַּח, Dec. VIII, *in its season*, in due time, when one expects it, thus subjecting the owner to no disappointment.—וּבְיָבֵל, from נָבַל, with Vav *fulcrum* in the ultimate, 64.—וְכָל etc., either, *all which it [the tree] may produce, shall come to maturity*; or, *all which he undertakes shall prosper*. Usage will support either interpretation. In order to avoid tautology, I prefer the latter; as do Rosenmüller and De Wette. The former is followed by the Chaldee, Faber, Knapp, and others.

(4) לֹא-כֵן, *not so*, i. e. it shall not go thus prosperously with the wicked.—כִּי אֵם, *but*.—בְּהִמָּץ=בְּמִץ, but [he shall be] *like the chaff*.—וְהָיָה, Fut. Kal of הָיָה, with epenthetic suffix; for הָיָה... אֲשֶׁר, see 478.

(5) לֹא יִקְמוּ, *shall not stand, shall not abide*, i. e. shall not continue to hold their place, or to keep in it—בְּמִשְׁפָּט, *in judgment*, i. e. when [God] judges; which may relate either to this world, or to the next, or to both. The proposition is general.—וְחַטְאִים, *nor*, 558. Note.—בְּעֵצָה, i. e. sinners [shall not stand] *with or in the assembly* of the righteous, they shall not be associated with them nor partake of their rewards.

(6) יִרְדֵּעַ, (like the Greek γινώσκω), *approves, is pleased with, regards with favour*; comp. in Ps. 144: 3. Amos 3: 2. Nah. 1: 7.—דֶּרֶךְ, *manner of life, the course pursued*, viz. course of conduct.—וְהָאֵבֶר, but the way which the wicked pursue, *leads to destruction, perishes*. So De Wette: "Führt zum Verderben." The *way* itself (an abstract thing) cannot be said literally *to perish*; but the counsel, designs, and efforts of the wicked, (which constitute their *way*, i. e. manner of life), may well be said *to be frustrated*, (וְהָאֵבֶר); and this seems to be the meaning of the writer here. Comp. Matt. 7: 13, 14, 'Broad is the way which leadeth to destruction, etc.'

The general sentiment and nature of this Psalm, probably occasioned its being placed at the head of the whole collection, when it was completed. There are no internal marks, which decide either as to the time or the author of the composition. But with great propriety does it occupy its present place; and it may be justly said to contain an epitome of all the Psalms which follow.

No. LVI. Ps. LXXXIV.

עַל-יִגְגִּיתִּית, *on the Gittith*, prob. a musical instrument, named either from *Gath*, where it may have been invented, or particularly used; or else from גַּת *a wine-press*, because it was an instrument used in the vintage-music.—לְבָנִי-קָרָה, see above, No. XLIX.

(2) נִדְיָרוֹת, fem. pl. of נִדָּר, agreeing with מִשְׁכְּנֵי הַיְּהוָה, which, though plural, is used for the tabernacle; so occasionally elsewhere, e. g. Ps. 46: 5 (4). 132: 5.

(3) נִכְסְפָה, 182. b. 4.—קָלְתָהּ, *pin*, *pin* away after.—לְבִי וּבָשָׂרִי, *my heart and my flesh*, i. e. *I*, or rather, *all of me*, 475. 2. c. d.—רָנָה, *cry out*, reg. Piel of רָנַן, 262.

(4) צִפּוֹר, *sparrow*.—קָנָה, i. e. מִצְאָהָּ קָנָה. לָתָה, Dat. *commodi*.—מִזְבְּחֹתַיִךְ, *thine altars*, not literally, for on such a place, constantly frequented by worshippers and blazing with fires, the swallows would not build their nests. The meaning is, *place of the altars, place in near connection with the altars*, i. e. on parts of the temple, the roof, etc.—Or the passage may be understood in another way, viz. with מִצְאָה implied; [let me find] *thine altars*, *O Jehovah*, which are my בָּיִת, etc. So Rosenmueller; but I prefer the first method. Vs. 2, 3, shew that the writer was excluded from the privilege of frequenting God's house; v. 4, that this privilege was granted even to sparrows; the conclusion is not stated. But the *σώτησις* is sufficiently intelligible and forcible; viz. 'Wilt thou grant to sparrows a privilege denied to me?' How much the writer prized this privilege, he proceeds to tell.

(5) *Blessed*, etc.—רָגְלֵיךְ, Dagh. omitted in the first ל, 73. Note 3. Meaning: 'So happy are they, who enjoy the privilege of continually frequenting thy temple, that they are constantly lifting up to thee the voice of praise.'

(6) עוֹז-לִי, i. e. אֲשֶׁר עוֹז-לִי, *whose glory*, אֲשֶׁר being implied, 553. d.—בָּךְ, in pause, the pronoun here being masculine, and referring to *God*.—מִסְלֹת etc., i. e. ‘in whose hearts are the ways, viz. the ways which lead to Jerusalem, where the temple is, and where the pleasure of worship can be enjoyed. Before מִסְלֹת one must understand אֲשֶׁר, as also in the preceding clause.—בְּלִבָּתָם, *in whose hearts*, a plur. pronoun suffix, but meaning the same as the sing. one in לִי, where the pronoun is *generic*. Sentiment: ‘Happy those who glory in thee, and who cherish an affectionate regard for the ways which lead to thy presence!’

(7) The writer now turns his view to those, who are as it were travelling the ways mentioned, in order to visit Jerusalem. Such is the nature and object of their journey, and of their hopes, that no misfortunes by the way will render them unhappy. Apparent evils will be converted into blessings.—עֲבָרֵי etc., *should they pass through the valley of Baca*, i. e. of tears or weeping. *Baca* is in fact the proper name of a place; but here allusion is made to the significancy of the name (weeping), and the expression הַבָּכָה עֲמָק is intended to designate *calamitous or distressing circumstances, trials and distress*. The tears shed in this barren and desolate valley, i. e. in the valley of weeping, will become *fountains of water*, which will quench thirst and afford grateful refreshment.—מַעֲיֵן יִשְׁתִּיחֶיהָ, *they will make it* [i. e. make Baca or tear-valley] *a fountain*. In other words; be their troubles and wants ever so many, God will relieve the one, and provide for the other. Yea, he will abundantly provide; גַּם etc., *yea, with blessings the early rain shall cover* [it], viz. the valley. That is, ‘those who travel through Baca, shall find this dry unfruitful valley full of springs, and clothed with verdure by timely rains;’ a delightful image of the kindness vouchsafed to those, ‘in whose hearts the ways of Zion are.’

(8) מַחֲזִיל עֵד חָיִל, i. e. with strength continually increasing as they proceed; “*crescit eundo*.”—יֵרָאֶה, Fut. Niph., i. e. [אִישׁ each] *shall exhibit himself, make his appearance* in Zion; none shall stop short in the journey, before it is completed and his wishes are attained.

(9) הָאֲזִינָה . . . שְׁמָעָה, Imp. parag. 207.

(10) פָּנָי, *before*; this word may be rendered *face*, or *person*; but in sense it is expletive.—מְשִׁיחֶךָ, *of thine anointed one*, i. e. of David whom thou hast anointed to be king.

(11) הִסְתַּחֲפַף, Hiph. of סָפַף; *standing upon the threshold*.—מְדוּרָא, *rather than dwelling*.

(12) חֵן, *grace, favour*.—וְכָבוֹד, *and abundance*, i. e. abundant favour, 440; or כְּבוֹד may be interpreted as meaning *splendid and honourable state or condition*. For the former sense of כְּבוֹד, see Ps. 49: 17. Is. 10: 3. 66: 12, et al.—הַזֹּכֵרִים בְּתַמִּים, *to those who live in an upright manner, who behave themselves with integrity*.

No. LVII. Ps. XC.

The title attributes this Psalm to Moses; nor is there any thing in the contents of it, which would render it improbable that he was the author. If we suppose that it was written by him, near the close of life, and after a great part of the adults who came out of Egypt with him had fallen in the wilderness, in consequence of having incurred the divine displeasure, we shall see a force and beauty in the language which are peculiar, and well become the pen to which they are attributed.

(1) מְעוֹן, *dwelling place*, but here in a secondary sense, *refuge*.—לָנוּ, Dat. *commodi*, *for us*, i. e. for men such as we are; for so the extent of the following words direct us to construe this, in as much as בְּדוֹר וָדוֹר cannot be said of any one generation, and therefore not of that merely which was contemporary with Moses.

(2) יִגְדְּרוּ, in pause, 146, lit. *were begotten*, or *were born*. So the creation of the mountains is sometimes expressed; see a similar expression respecting the dew, in Job 38: 28, 29; and also respecting Wisdom, Prov. 8: 24, 25.—וַתְּחַזְּקֵנִי, *or thou hadst brought forth*, viz. formed, created; a figurative mode of expression, of the same nature as *the birth of the mountains* above.—אֶרֶץ וְתַבָּל, *the earth and the habitable world*. When conjoined, as here, תַּבָּל means, *orbis habitabilis*, οἰκουμένη and so it is often taken for the *inhabitants* of a land. But in many cases, there is no difference

between אָרְרִי and תָּבִיבִל אֱלֹהִים, *thou art God*, i. e. always the same, always God; there is no change, no failure, incident to thee.

(3) But how different is man! Thou turnest him עָרַבְתָּא, lit. *until he is crushed*, i. e. until he becomes dust, or, to the dust. שׁוּבוּ, *return*, i. e. to dust; comp. Gen. 3: 19.

(4) Exceedingly diverse from this is the condition of the everlasting God; who is not affected by any succession or length of time;—כִּי etc., *but with him*, or *before him*, *a thousand years* etc.—כִּיּוֹם אֶתְמוֹלִי, *like the day of yesterday*, or *like yesterday*.—כִּי יָעָב־וּ, *when it passes away*; a vivid image, descriptive of faint impressions on our minds, which is proverbial in the mouth of even the multitude.—וַיֵּבֵא מִיָּמֶיהָ, i. e. וַיֵּבֵא מִיָּמֶיהָ, being brought from the preceding στίχος, 562.—בַּלַּיְלָהָ, *during the night*. The question has been disputed, whether the Old Testament makes mention of only *three* watches; or (like the New Testament, Mark. 13: 35) recognizes *four*. The former is altogether the most probable; see Judg. 7: 19. The object of this comparison is like that of the preceding one, viz. to represent as it were the nothingness of a thousand years, in respect to the eternity of God. Rosenmueller construes this verse differently, and (as it seems to me) with a loss of the antithesis which the poet designed to present.

(5) וַיִּרְמָחֵם, lit. *thou dost overwhelm them*, i. e. thou dost sweep away them [men], as with a flood.—שָׁנָה יָרִיחוּ, *a sleep are they*, i. e. they vanish or pass away like sleep, or as a dream.—יָחִלֶנָּה, *they shoot up, spring up*, like grass in the morning, i. e. like grass when the dews of night have refreshed it.

(6) וַיִּצִיץ, Fut Kal of צִיץ, [which] *blooms* in the morning.—וַיִּחַלֶנָּה, (in pause), *and shoots up*. At evening יִמְחֶלֶה, *one cuts it down*, 500.—וַיִּבָּשׁ, *and it withers*; a beautiful image of the brevity of human life, often repeated by the sacred writers.

(7) כִּי־כָלֵינוּ, *for we are consumed*, 181. Note 2; from כָּלָה.

(8) שֶׁתָּה, Praet. Kal. 2 person, from שָׁה, and put for שֶׁתָּה, 293.—עֲלֵמֵנוּ, 41 and 63, suff. state of עָלִים, pass. Part. of עָלַם; lit. *our hidden thing*, i. e. our secret sin.—לְמִאֲוֵר פָּנֶיךָ, *in thy light*, i. e. in full light, thou hast fully disclosed our secret sins.

(9) פָּנוּ, *turn, revolve, pass away, or vanish*, because of thine in-

dignation.—Our years *בְּלִינוּ*, *we spend or finish*.—*כְּמוֹ*, *as*, poet. for *כִּי*.—*חֲזָנָה*, *a sigh, a murmur or a thought*; another very vivid image of the brevity and misery of human life.

(10) *יָמֵי שְׁנוֹתֵינוּ*, *as to the days of our years*, Nom. abs., 415.—*בָּהֶם*, lit. *in them* are 70 years, i. e. they include 70 years.—*וְאִם בְּגִבּוּרָה*, *and if by reason of strength*, i. e. robustness of body, *there be 80 years*.—*וְרִיבָם*, from *רִיב*, *yet is their pride*, i. e. that of which men boast or in which they pride themselves.—*עָמַל*, *trouble, vexation*,—*אֲנָן*, *sorrow, wretchedness*; for *אָנָן* means, *the consequences of sin*, i. e. misery, as well as *sin*.—*גָּזָה*, from *גָּזַז*, [their pride] *passes away*.—*וְחָיָה*, *swiftly*.—*וְנָעָה*, Fut. parag. 1 plur. of *עָוָה*, *and we fly away*; another image of the rapid decline of our days.

(11) *מִי יוֹדֵעַ* etc., *who knoweth the power of thine anger*, in reference to the destruction of human life, when the divine displeasure is incurred.—*וּבְיִרְאָתְךָ עֲבָרְתֶּךָ*, *and according to thy fear*, i. e. in such a manner as becomes due reverence toward thee, [who acknowledgeth, *מִי יוֹדֵעַ*], *thine indignation?* Meaning: ‘Who knows the extent to which the power of thine anger may punish: and who acknowledges, with becoming reverence, thine awful indignation?’ In this simple way of interpreting, this difficult verse becomes quite plain.

(12) *בְּנֵה הוֹדֵעַ*, *so make us to know, teach us*.—*לְמִנּוֹת*, *to compute, number*; i. e. make us so to reckon upon the brevity of human life.—*וְנִבְרָא*, Fut. Kal. of *בָּרָא*, *that we may acquire*.—*לֵב בָּב חֲכָמָה*, lit. *a heart of wisdom*, i. e. a wise understanding, 440.

(13) *שׁוּבָה*, Imp. parag., *turn away*, viz. from thy wrath.—*עַד-מָתַי*, *how long?* A *σώησις* standing for, ‘*How long wilt thou delay to have compassion?*’

(14) *בַּבֶּקֶר*, lit. *in the morning*, i. e. soon, early, speedily.—*בְּכָל*, *during all*.

(15) *בְּיָמֹת*, *according to the days*, i. e. make us glad for as long a time as thou hast afflicted us.—*שְׁנוֹת*, i. e. *כְּשִׁנּוֹת*, like *בְּיָמֹת*, 561. c.

(16) *יִרְצָה*, Fut. Niph. of *רָצָה*.—*פַּעֲלֶיךָ*, *thy works*, viz. of deliverance, aid; Nom. *יִרְצָה*, 489. But other copies make

פָּצְהָךְ, sing.—וְהוֹדִירָךְ, *and thy glory*, i. e. the glory of thy benignity; comp. Ex. 33: 18, 19.

(17) נָעַם, *kindness*.—מַעֲשֵׂה יָדֵינוּ, *the work of our hands*, i. e. (if we refer this to the times of Moses) our undertaking, viz. to reach the promised land.—בּוֹנֵנָה, Imp. parag. of Polel, *render stable, secure*.—עָלֵינוּ, *to us, for us*; the sense of עַל not unfrequently agrees with that of אֵל and לֵּ.

The wish above expressed, is repeated in the final clause, in accordance with the earnestness of the writer's feelings.

The whole Psalm is acknowledged, by all critics of taste, to be one of the most beautiful of all the elegiac compositions which the Scriptures exhibit. Who can read it, especially in a season of affliction, without feeling its power and admiring its excellence?

No. LVIII. Prov. XXIII. 29—35.

(29) אֹי, *āy, woe*; also the interjection *O!* which is an expression of woe.—אָבוֹי, *sorrow*, a paronomasia of the preceding form here, for the sake of consonance with אֹי, 571. a.—מִדְּרֹגִים, from מִדְּרֹךְ, Dec. III. in the singular; the plur. has Vav moveable, as if from a sing. מִדְּרֹנִים.—שִׁיחַ, *complaint, complaining*.—פְּצָעִים, *wounds*.—רֵקֶם, *without reason, gratuitously*, i. e. without being engaged in honourable warfare, without fighting against the enemies of his country. The ignoble cause of a drunkard's wounds is, by implication, set in *antithesis* to the cause of a patriot-warrior's wounds.—הִחֲלִיזוּ, *dulness of eyes*, an exceedingly characteristic trait of the appearance of the drunkard, after his intoxication. The dull, heavy, (as we say) *glassy* appearance of the eye, is an obvious and well known trait of intemperance. In the text of Van der Hooght, the first ה of this word has a Munahh over it, which is omitted here because it is an error.

(30) Now follows the answer to the above questions.—לְמִאֲחֲרֵיהֶם, *to those who delay, to those who tarry long* etc., is woe etc.—עַל-הַיַּיִן, *over the wine, or at the wine*. Before לְמִאֲחֲרֵיהֶם, and לְבָאֵיהֶם (*to those who go, from בֹּיָה*), the words *woe, sorrow*, etc., are obviously implied; i. e. to such persons as delay etc., all the woes enu-

merated belong.—*לְחַקֹּר* (ר *fulcrum*, 64), lit. *to seek out, to investigate*, which means here, *to taste, to make trial of*. It seems like an ironical expression, borrowed from the language which drunkards employ, when they represent themselves as *tasting, proving* wine; a soft expression in their mouth, to describe the excessive drinking of it.—*מִמְּסָךְ*, mingled wine, i. e. wine mingled with drugs of an intoxicating nature, wine in which such drugs were steeped.

(31) *אַל-תִּרְאֶה*, Fut. apoc. Kal of *רָאָה*; *thou must not look*, 504. i.—*כִּי*, *when*.—*יִתְאַדָּם* (in pause), *when it looks red*; which is the distinguishing trait of wine that is most approved by the people of the East. E. g. Olearius (Travels) states, that the Armenians colour their white wines with log-wood, or saffron, in order to make them red.—*כִּי יִתֵּן* etc., lit. *when it shall present its eye in the cup*, i. e. when it shall sparkle (as we say), when it shall foam with the gas which is in it, and have a lively, sparkling taste. The Hebrew expression has great vivacity.—*יִתְהַלֵּךְ בְּמִישָׁרִים*, *it goes [down] smoothly*; which is characteristic of the best of soft wine.—*בְּמִישָׁרִים* means, *directly, straightly*, i. e. without any impediment, smoothly or easily.

(32) *אֶחָדֶיהָ* etc., *as to its latter end, or as to the sequel of it, like a serpent will it bite*.—*יִשְׁנֶה*, Fut. Kal in pause, from *נָשָׁךְ*.—*יִפְרֹשׁ*, Hiph. from *פָּרַשׁ*, which means *to separate, to divide*. But the Syriac Aphel (Hiphil) of this verb, *ܐܦܠܗ*, means *punxit*. Hence we may render here, *stings, wounds*. This description of the consequences of intoxication is exceedingly vivid. I know not how it could be made more so.

(33) *נָרוֹת*, Part. fem. of *נָרַת*, *strange women*, i. e. prostitutes; one of the natural and usual consequences of intemperate drinking.—*וְלִבְךָ*, *et animus tuus*, i. e. *thou thyself*, 475. 2. c.—*תִּפְּסֹחַת*, *perverse things*; another natural consequence of the same beastly vice.

(34) *כְּשֹׁכֵב*, *like one who lays himself down*, i. e. in order to obtain sleep.—*בְּקֶזֶב* (לֵב), *in the midst*, lit. *in the heart*.—*וְיִבֹּל*, prob. *mast*. By the first image, the *reeling* of the drunkard is designated; by the last, both his *reeling* and his extreme danger are characterised with a powerful hand.

(35) *הִכּוֹתִי*, Hiph. of *נָכַח*, *they have stricken me*, [shall he

say]; for יֵאָמַר is here implied, 555.—בַּל הָיִיתִי, [yet] *I felt not the pain*, i. e. they have stricken me when I was insensible to the wounds, and could make no efforts to escape them.—הֵלֵמוּרֵי, *they have thrust at me*, בַּל יָדַעְתִּי, [when] *I knew it not*.

So much for complaint, on account of the beating and wounds which the drunkard had received in his broils. But all this does not wean him from his cups. No sooner has he finished the complaints, which his pain at first occasions after he has awaked from intoxicated sleep, than he again thirsts for the fatal cup, and asks; —מָתַי אֶקִּיץ, *when shall I rouse up?* an exquisite stroke delineating the inertness, lassitude, and drowsiness, which are not yet shaken off, and under which he is now impatient, because they keep him from his cups.—אוֹסִיף, i. e. מָתַי אוֹסִיף, *when shall I add? when shall I again?* 533.—אֶבְקֶשׁוּנָה, Piel Fut., Dagh. omitted in ק, 73. Note 3;—וְנָהֵם epenth. suffix, referring to נֵי wine.—עוֹד, *yet more*; i. e. the first inquiry of the person, who awakes from his intoxicated state, indicates an impatience to repeat his draughts. What can be more to the life, than this?

No. LIX. Job IV. 12—21.

(12) וְאֵלַי, *now to me, or moreover to me*.—יָגֵזְבִּי (in pause), was a matter *secretly brought* or *disclosed*. And mine ear received שִׁשְׁקִי, *a whisper*, respecting it or of it; i. e. it was whispered, q. d. secretly communicated to me. A preparation by the speaker for the narration which follows, and well adapted to excite attention.

(13) 'In the thoughts מַחְשְׁבוֹתַי לַלַּיְלָה, [which arose] *from the visions of the night*,' i. e. in a dream, or nocturnal vision; as the following σιγῆς shews.—בְּנִסְבִּי, 520 and 521. *a*.

(14) קָרָאָנִי, *came upon me*, קָרָא in a like sense with קָרָה, 279.—וְרֵב, lit. *the multitude*, here put for כָּל, *all*.

(15) וְרוּחַי, *for a spirit*.—'The hair of my flesh הִסְמִר, *was stiff with horror*;' a most vivid image of fear and alarm.

(16) יִצְמַד, viz. רוּחַ. אֶבְיִר, Hiph. of נָבַר, *I could not discern or distinguish*, 504, *i*.—מַרְאֵהוּ, *its countenance*.—תְּמוּנָה, *a form, image only*, was before my eyes; i. e. he could not, on ac-

count of terror, look on it steadily enough to recognize what its features were; he only saw an indistinct form: all which is graphically expressive of terror and astonishment.—דָּמָמָה וְקוֹל, lit. *silence and a voice*, i. e. a low voice, a whisper, Hendiadys 569; it is finely adapted to increase the awe and solemnity of the whole.

(17) 'Shall mortal man be more just than God?'—אֵם, *ne*, interrogative. 'Shall man (גָּבֵר in pause for גִּבּוֹר) be purer than his Maker?'

(18) בְּעֶבְדָּיו, *in his servants*, i. e. those who are more immediately employed by him in heaven, as the following *σῖλχος* shews. —And to his angels he attributes חַטָּאת, *folly, error*, i. e. compared with his own infinite perfection.

(19) אַח, *how much less*; so Rosenmueller and Gesenius, supposing it to stand for אֶחָד. The sense is good; but we may come to the same idea with a less violent ellipsis, or at least, by one which is every where practised in poetry; i. e. by simply carrying forward לֹא יִאֱמָר from the preceding verse, we have a plain idea, viz. אַח, 'surely then, [he will not confide in] those who dwell in houses of clay, etc.;' see 562.—פְּתִי, irreg. const. plural of פֶּתַח. *Houses of clay* is a vivid image of the frail and perishable nature of human bodies. There seems to be a reference in this, also, to Gen. 2: 7. 3: 19; but it is not absolutely necessary to suppose this.—אֶשֶׁר יִסְדָּר . . . , *whose foundation* is in the dust; an additional evidence of great frailty and of a perishable nature.—יִדְבְּאוּם, lit. *they crush them*, viz. men who dwell in houses of clay, etc. But the verb has an indefinite Nom., and is here employed in a passive sense, i. e. *they are crushed* before the moth; an additional and vivid image of the frailty of man; see 500. Note 2. Rosenmueller and Gesenius construe אֶשֶׁר יִדְבְּאוּם, *as the moth, sicut tineæ*, and appeal to 1 Sam. 1: 16, as a confirmation of this meaning. But as this is a very doubtful sense of יִדְבְּאוּם, even in the case to which appeal is made; and as the Hebrews familiarly say, 'are smitten, scattered, crushed, dispirited etc., יִדְבְּאוּם, *before* an enemy;' I understand the phrase in a like sense here. 'Men are crushed *before* the moth;' i. e. the moth, insignificant and harmless as it appears to be, has power to crush them; a more vivid image than the other, while the *usus loquendi* is better preserved.

(20) מִבֹּקֶר לְעָרָב, *from morning to evening*, i. e. in a day, in one day, in a very short space of time.—יִפְתָּהוּ, Hoph. Fut. of פָּתַח, 261. in e. g., and 146.—מִבְּלִי מַשִּׁים, *without any one considering*.—מַשִּׁים is a Hiph. Part. of שָׁם, and is a *constructio praegnans*, implying לֵב (*animus*) after it; and שָׁם לֵב means, *to consider*. The meaning is, *suddenly*, i. e. before any one has time to consider or to think. In the same manner, the Hebrews use לֹא יָדַע, *one knows not*, for *suddenly, unexpectedly*. The whole verse is exceedingly animated.

(21) הֵלֵא, *ecce, lo*.—יִתְרָם פָּם, lit. *their excellence* [which is] *in them*; but the pron. פָּם is redundant, 544.—נָסַע, Niph. of נָסַע, lit. *is torn away*, viz. by violence, an intensive-description of the sudden and violent manner in which human glory and fancied excellence perish, or are wrested from the possessor.—וְלֹא בְּחָכְמָה, lit. *but not with wisdom*, i. e. men die before they have made any great advances in knowledge and understanding; another trait which strongly indicates their frail, perishable, imperfect state.

The implication of the whole is this: 'How can man, so frail, so short-lived, so ignorant, and so erring, presume to be righteous before God, or to plead his merits there!' The whole picture is drawn with a master-hand, in colours so vivid and so skilfully laid on, that he must be destitute of all taste for painting of this nature, who is not deeply penetrated with a sense of its beauty and excellence.

No. LX. 2 Sam. XII. 1—7.

The student will find an account of the occasion which gave rise to this beautiful parable, in the history of David's conduct, chap. XI., and in the context which follows the parable itself.

(1) שָׁנִי, 457, *a*.—אָחַת, for אָחַת, 142. *a*, and 144.—רַאשׁ, *plene*, for שָׁ, Part. of רוּשׁ, 270. *a*. 5.

(2) הִרְבֵּה, 403. *d*.

(3) וְלֹא שָׁ, where שָׁ is written in the usual form of the Part. in verbs וְלֹא—כֹּל, *nothing at all*.—כִּי אֵם, *except*.—קָטָה, fem. of קָטַן, Fut. Piel of קָטַן, with suff. הָ. —מִפְתּוֹ, *of*

his morsel, viz. of bread, from פת, Dec. VIII. c.—הִשְׁתָּהוּ, *did it drink*, Imperf. (as also the preceding הִשְׁתָּהוּ), 504. c. So also, הִשְׁתָּהוּ which follows.—כָּבַח, בָּח for בָּחַח, 107. 2.

(4) הִלָּךְ, lit. *way, journeying*, here for *traveller*, i. e. elliptically for אִישׁ הִלָּךְ, 548. b.—וַיִּחַלֵּל, *and he spared*, i. e. he was sparing, he refrained.—לְעִשׂוֹת, *to dress, to provide*.—הָבָא, *who had come*, 412. Note 1.

(5) וַיְהִי, apoc. Fut. of הָיָה.—חַיִּי יְהוָה, lit. *alive is Jehovah*, i. e. as Jehovah liveth, as surely as Jehovah liveth; an oath of the highest nature.—כִּי בֶן-מָוֶת, it is certain as Jehovah lives, *that a son of death*, i. e. condemned to death, shall the man be who has done this, 444. d.

(7) אַתָּה הָאִישׁ, *thou art the man*; i. e. thou art the man who hast done this, viz. who hast acted in a manner which corresponds with the conduct of the rich man in this parable, and which may be justly compared to it; *thou art the man*, who hast wronged and oppressed the poor, and taken from him that which was very dear to him and which was rightfully his; thou, by thine own declaration, art the man, who is worthy of death for the crimes which he has committed.

It may be seen here, that according to the laws of interpreting parables, one principal point is to be taken as the aim of the speaker; and this in the present case is, to illustrate the oppression and wrong which David had done to Uriah; while all the other circumstances of the parable are added, principally for the sake of verisimilitude and concinnity.

No. LXI. Judg. IX. 6—20.

(6) בְּעֵלֵי, *possessors, inhabitants*.—עַם אֵלֶיךָ, *by the ilex, near the ilex*.—נִצָּב, Part. Hoph. of נָצַב, *planted*.

(7) וַיִּגְדְּרֵהוּ, with an indef. Nom., 500. a.

(8) הַלִּיחִים, 514. c.—מִלְכָּה, *mōl-khā*, the points are adapted to the Qeri מִלְכָּה, which is the Imp. paragogic; for such a form, see 212. 5.

(9) הֲוָה־לְיָמֶיךָ, interrog., 152. d. 2, which, however, supposes

that the following ו is pointed with Qamets. And this should be the case; for no analogy explains the Hhateph Qamets here, and the word should be written and read $\text{וְהָיָה לִי בִי} \text{—אֲשֶׁר בִּי}$, *by which, through me*.— $\text{וְיִכְבְּדוּ אֱלֹהִים}$, *they honour God*, i. e. God is honoured, etc., 500. Note 2, which seems to refer to the oil used in consecration, as in Ex. 30: 24, or to the oil which was mingled with cakes presented in sacrifice, as in Lev. 14: 10, 12, 21, 27, etc.; and to the perfumed oils used on the head, and parts of the dress, etc., in the East.— עַל-הַנֵּזֶם , *to wave over the trees*, i. e. to reign over them; which is here designated, very appropriately to the nature of the subject, by *waving over them*.

(12) לִי , Imp. fem. of לָא .— אֲנִי , pronoun fem., see 165. *e*.— מִלִּי , the points are adapted to the Qeri, viz. מִלִּי , fem. Imp., see in 212. 5.— וְהָיָה לִי בִי , as before in v. 11.— וְהָיָה לִי בִי , *which gladdens Elohim*; Dagh. omitted in נ , 152. *a*. 5. The reference here is to the use which was made of wine in the libations, etc., which were presented to the Deity, and to the common use of it by men.— לִי בִי , as before.

(14) וְהָיָה לִי בִי , *the buck-thorn, or bramble*; for Qamets under ו , see 142. *a*. Note.— לִי בִי , 89.

(15) וְהָיָה לִי בִי , *ye will anoint me*, i. e. constitute or make me king, which was done by the ceremony of anointing; 527. *a*.— וְהָיָה לִי בִי , 507. *b*.— וְהָיָה לִי בִי , Imp. of וְהָיָה לִי בִי .— וְהָיָה לִי בִי , from וְהָיָה לִי בִי , Dec. VIII.

The explanation of this parable or fable, immediately follows v. 15. The general object cannot be mistaken. Of courtesy and from gratitude, if not of right, one of Gideon's lawful heirs should, in the view of Jotham, have been chosen for a leader in Israel, seeing that Gideon had wrought so many and such signal deliverances for them. But the men of Shechem had slain his 70 sons, (all of the legitimate ones except Jotham), in one day. By the symbol of the olive and the vine, two of the most useful of all the fruit-trees which grow in Palestine, Jotham reminds the men of Shechem, that the nobler branches of his family, (although they ought to have been chosen as leaders in Israel), might despise the thought of ruling over such men as the Shechemites. The bramble represents Abimelech; a truly sarcastic image. The olive and the vine could speak of *waving over the trees*; but as to the little stunted buck-thorn or bramble, which grows only in a barren desert, how could this *wave over* them? And then the irony contained in the invitation given by it to the trees, to come and seek refuge in its shadow—the ilex and the lofty cedars of

Lebanon seeking refuge in the shadow of a stunted bramble-bush!—what could be more severe upon Abimelech? Finally, as the bramble assumes to itself airs of haughtiness, when it is invited to be king, and threatens vengeance to the cedars of Lebanon, in case they refuse to pay due homage to its importance; so Jotham warns the Shechemites, that Abimelech, vile and insignificant as he was, might be expected to revenge all the slights which he would receive from them, after a little time, and that mutual jealousies and contentions would destroy them both.

The whole apologue is not more beautiful for the simplicity of its language and structure, than for its eloquence, the severity of the appeal which it makes to the Shechemites, and the boldness of the man who dared thus to address the murderers of all his father's house.

No. LXII. Is. V. 1—7.

(1) אָשִׁירָה נָא, *let me sing now*, Kal Fut. parag., from שָׁיר. —לִירֵיִי, either *respecting my beloved*, or [a song] *of my beloved*, taking שִׁירָה from the next stanza, 562. לִירֵיִי may also be rendered, *friend*. The prophet means to represent the case of a *friend* of his, who had a vineyard, and who dealt with it as the sequel shews.—שִׁירָה, before this אָשִׁירָה is implied, 562.—דִּוְרֵי (=יָדֵי), *friend*—לְבָרְמוֹ, *respecting his vineyard*.—בְּצֶמְרֶן, *on a mountain-top*, or *the summit of a hill*; probably the southern aspect of a hill is here meant, a place best adapted of all for the production of choice grapes. In Arabic, قَرْن means *hill* or *mountain-summit*; and so the Swiss call their mountain-summits, Shreckhorn, Wetterhorn, Aaerhorn, etc., i.e. Terror-horn, Storm-horn, etc.—בֶּן־שֶׁמֶן, lit. *the son of oil*, i. e. fat, rich; comp. 444. d.

(2) רִצְּקָהּ, *he dug it up*.—*And he planted it with the* שִׁרָּק, a noble species of vine; at the present day, in a like sense, we could say: 'With the Madeira-vine.'—מִגְדָּל, *a tower*, viz. for the residence of the keeper, and for defence against predatory ravages. *And he hewed out a wine-vat* (יָקָב) *therein*, בּוֹ, Piel Fut. of קָוָה, 286. 2.—לְעִשׂוֹהַּ, *for the production*.—בְּאִשָּׁיִם, *sour, worthless grapes*; which, after planting the שִׁרָּק, he could not well expect. After בְּאִשָּׁיִם, the word יִצְבִּיִּים (*grapes*) is implied.

Here, as it seems to me, the parable properly ends; as ap-

pears from the direct address to Jerusalem and Judah, in the following verse. It is God who speaks, in this direct address; and in speaking employs the imagery already introduced by the parable. The interpretation of this could be attended with no difficulty on the part of those who were addressed.

(3) יִשָּׁב and אִישׁ, each sing. *generic*. *Judge now between me and my vineyard*, i. e. judge of the case in respect to me who am your God, and yourselves who are my people.

(4) וְלֹא עָשִׂיתִי בּוֹ—מֵה—חַפְצוֹת, 75. *a*; *what can be done*, 523. *d*.—lit. *and I have not done in respect to it*, i. e. which I have not done for it.—מִדַּע etc., *why then* etc., i. e. why, when I had a right to expect obedience and affection, have Israel rebelled, and rendered me evil for good?

(5) אוֹרִיזָה, Hiph. Fut. of רָצַע, *I will shew*.—עָשֵׂה, *acturus sum*, 529.—הָסֵר, Hiph. Inf. abs. of סָר, elliptical for אָסִיר, *I will surely remove*, 517.—וְהָיָה לְבָעֵר, lit. *and it shall be for burning*, i. e. it shall be consumed, 523. *d*.—בָּעַר is the Inf. of Piel. —פָּרַץ, Inf. abs. elliptical for אֶפְרָץ, *I will surely break down*, 517.—וְהָיָה לְ, 507. *b*, *and it shall be trodden down*.

(6) בָּתָּה, lit. *I will make it an end*, i. e. *I will make an end of it*. More probably the true reading here is בָּתָּה, *wasting, desolation*; comp. בָּתָּה in Is. 7: 19.—לֹא יִעָצֵר, *it shall not be dug with the mattock, hoed, or it shall not be weeded, cleaned*.—וְעָלָה, *and there shall grow up*.—וְעָלָה, *and unto*.—מִדְּמָטָר, lit. *from raining*, i. e. that they shall not rain, 521. Note.

Meaning of vs. 5, 6: 'Because I have done every thing for Israel which could be done, by way of favour and blessing, and they have been altogether ungrateful and disobedient, therefore I will give them over to severe punishment, to wasting and destruction.'

(7) The person speaking is now changed, and the prophet himself directly addresses his countrymen, adding a summary explanation of the whole, in a single sentence. *The vineyard of Jehovah are the men of Israel, and the men of Judah, the plant in which he delighted*, שְׂעִשְׂוֹעִיר, lit. *of his delights*. *And he looked for justice, but behold, murder; for equity, but, lo! the cry [of the oppressed]*.

A most striking portrait of the character and conduct of the Jews. The student will not overlook the paronomasia here; *He looked for* מִשְׁפָּחַ, *and behold* מִשְׁפָּחַ; *for* מִשְׁפָּחַ, *and lo* מִשְׁפָּחַ, 570. *b.* In this figure Isaiah greatly abounds, so that it may be regarded as one of the usual characteristics of his writing.

In interpreting this parable, Gesenius makes it to end with v. 6; and in regard to מִשְׁפָּחַ, he remarks, that 'the writer has fallen out of his fiction here,' inasmuch as the owner of the vineyard is a man merely, and cannot *command the clouds*. Eichhorn also, feeling the like difficulty, has rendered מִשְׁפָּחַ by *beschwören, to conjure, to exorcise*!—a liberty sufficiently great. But on the ground above stated, viz. that the parable properly ends with v. 4, (which seems to be plain from the change in the language, for would the prophet's friend, in his song, address the men of Judah and Jerusalem?) there is no need of charging Isaiah with having forgotten himself in writing—a charge to which he is as little exposed as any author whom I could name; nor of introducing an *exorcist* into the scene. Did the vine-dressers of Judea, (who had so much occasion for timely rains, and for the want of which they often suffered much), seriously believe, that they could *exorcise* the clouds, and make them pour down the rain, or refrain from pouring it down? If not, how can the *verisimilitude* of the parable be kept up, by representing the vine-dresser as declaring that he would *exorcise the clouds*, so that they should not rain? Where is there any parallel to this?

The whole parable, and the application of it, is exceedingly striking and beautiful. The moral impression is of a high and awful nature, and leaves the mind deeply affected with the guilt of ingratitude and disobedience, on the part of those who are continually receiving unnumbered blessings from heaven.

No. LXIII. Ps. LXXX. 9—20.

This exquisite composition is ascribed, in the title, to Asaph. But whether it was Asaph so noted in the time of David for his skill in music, and probably in song (1 Chron. 15: 19), there is nothing which can certainly determine. Some have assigned this Psalm to a period as late as the time of the Maccabees; others to the time of Jehoshaphat; and some to that of Joram; all without any definite and satisfactory reasons. On the contrary, v. 3 seems evidently to refer to a state of things in Palestine, antecedent to the division of the ten tribes; nay, one might almost suspect, antecedent to the time in which the tribe of Benjamin was nearly destroyed, Judg. 20: 41, seq.; for the reference in the Psalm appears to be to those tribes which were, at the time of writing it, of conspicuous military significance

and power. On the whole, however, one may assign it to the Asaph who was contemporary with David; and the occasion of it seems to have been, some reverse in war which David had suffered, and the consequent destruction of some part of his kingdom.

The ardent intercession which the writer makes for his suffering people, in the first part of the Psalm, is crowned by the allegory or parable which concludes the piece, and which is one of the most exquisite of all this species of composition that can any where be found.

(9) הִסְתִּיץ, *hast thou removed, hast thou transplanted*, for so the nature of the image requires it to be rendered.—*Thou didst drive out the heathen* [the Canaanites], הִתְעָצָה, Fut. Kal of נָטַע, with suffix; *and didst plant it*, viz. the vine, i. e. Israel.

(10) פָּנִיתָ, *thou didst make room, thou didst remove*, viz. whatever stood in its way.—וְהִשְׁרֵשׁ, *and cause to take root*.—שָׁרְשֵׁיהָ, *shō-rā-shè-hā*, 68.

(11) כֶּסֶם, *kōs-sū*, with Qamets Hhateph; see in Par. I. Pual.—צִלָּהּ, [by] *the shade of it*, the Abl. of instrument.—וְנִכְנְפֶיהָ, *and [by] the shoots of it*, [were] *the cedars of God* [covered]; כֶּסֶם is implied after these last nouns, and is to be adduced from the preceding σελγος, 562. *Cedars of God*, lofty cedars, 456. e. Rosenmueller and De Wette understand this comparison to mean only, 'like the cedars.'

(12) קַצִּירֶיהָ, *its branches, luxuriant shoots* that were to be pruned off, as the etymology of the word shews.—יָם, i. e. the Mediterranean Sea, the *western* boundary of Palestine.—נָהָר, i. e. the Euphrates the *eastern* boundary of Palestine; see Gen. 15: 18.—יִזְקִינֶיהָ, i. e. it sent forth *its branches*, הִשְׁלַח from the preceding σελγος.

The imagery thus far presents a lively representation of the flourishing state of the Hebrews, after they had been transplanted from Egypt to Palestine. Next comes the reverse of this prosperous condition; the imagery being still kept up.

(13) גִּדְרֶיהָ, *why has thou broken down its hedges*, and thus exposed it to be devoured? as follows—*So that all who pass by the way* אָרֶיהָ, *crop it off, devour it*; from אָרָה.

(14) יִבְרָסְמָנָה, Fut. Pilel, from the pluriliteral בָּרַסַם, 300. 3.—מִיַּעַר, *out of the forest, or belonging to the forest*.—שָׁדַי, *my breasts*.

and the wild beast (lit. the moving creature) of the field; from רָוַה, to move about.—רָרַעְזָהּ, Fut. Kal of רָעַזָה, devours it, or feeds upon it.

(15) Thus far the wasted, desolate condition of the country; or at least of that part of it which is the subject of complaint. And now follows supplication in its behalf.—שׁוּב, return, turn back, viz. from thine anger.—רַחֲמֵיךָ, from רָחַם.

(16) וְרָחַמְךָ, and protect [it]; so Ges. and LXX. Rosenmueller and others, *plantam*, i. e. *plant*; but with a less certain etymology. I take it as the Imp. parag. of רָחַמְךָ.—*Protect what thou hast planted with thine own right hand.* The parallel στήλη explains the figure.—וְרָחַמְךָ, i. e. וְרָחַמְךָ, *yea, protect the son*, viz. Israel, often called *a son*, see Hos. 11: 1.—אֲמַצְחֶהָ לָךְ, whom thou hast established for thyself, i. e. to whom thou hast given a settled abode in the promised land, and that they may be a people devoted to thee.

(17) שָׁרְפָהּ, Part. pass. fem. of שָׂרַף; *burned in the fire is the vine*, etc. The writer, from the strength of his feelings, again returns to complain of the desolation which had been made.—בָּסַתָּהּ, Part. pass. of בָּסַח; *cut off, cut up*.—מִגְעֶרְתָּ פְּנֶיךָ, lit. *at the rebuke of thy countenance*, which may be retained; or we may render simply, *at thy rebuke*, 475. 2. b.—יִאבְּדוּ, in pause; the meaning is, either that the vines *perish*, or that the Israelites (the בְּנֵי־יִשְׂרָאֵל referred to in the preceding verse) perish.

(18) *Let thy hand be עַל אִישׁ, over the man*, i. e. let it protect him.—אִישׁ יִמְיֶיךָ, lit. *the man of thy right hand*, i. e. Israel whom thy right hand has planted and established; comp. 424, for the latitude of the signification of the Gen. case.—עַל-בֶּן etc., as in the preceding verse.

(19) The writer pleads that this supplication may be answered, because distresses have not come upon them in consequence of apostasy from the worship of the true God: *We have not turned back from thee*.—חַיֵּינוּ, Piel of חָיָה, lit. *restore us to life*, i. e. rescue us from our distressing condition, in which our very life is endangered.—וּבְשֵׁמֶךָ, *for by thy name are we called*; another motive why they should experience the interposition of God's protecting hand.

(20) *Jehovah!* [God of] *the armies of heaven*, יְהוָה צְבָאוֹת , *bring us back*, viz. from our calamitous state, *restore us*, viz. to our former condition.— פָּנֵינוּ אֵלֶיךָ , Hiph. Imp. of אָרַר , lit. *make thy face to shine*, i. e. look propitiously upon us.— וְנִשְׁעָרָהּ , 1st pers. plur. of Fut. Niph. parag., from שָׁעַר ; *and we shall be delivered*, viz. from our troubles and distresses.

The temper of mind, the subdued yet deep feeling of soul, which the writer exhibits; the delicacy of his touches, the simplicity of his imagery, the earnestness with which he pleads for his people and country, the high sense of dependance on the mercy of God which he evidently cherishes, and the unaffected manner in which the whole is presented; unitedly constitute one of the most delightful pictures of this nature which has ever been drawn. May he who reads, learn to plead for himself and for others with such fervency, and with such a humble yet confiding spirit!

No. LXIV. Ezek. XVII. 1—10.

For an account of the historical facts which gave rise to the parable before us, the reader is referred to 2 Kings XXIV. and XXV.; also 2 Chron. XXVI., Jer. LII., and Jahn's *Hebrew Commonwealth*, § XLIII.

The sum of the historical facts, to which reference has now been made, is as follows. Jehoiachim or Jeconiah, the son of Jehoiakim, came to the throne of Judah when he was eighteen years of age; and after he had reigned three months, the king of Babylon came up against him, besieged Jerusalem, and carried away into captivity Jehoiachim, his household, his nobles and princes, the artificers and wealthy men of the country, with the treasures of the temple and of the Jewish state. In the room of Jehoiachim, the king of Babylon made Zedekiah king. After a few years, he and his court, growing uneasy under the yoke of Nebuchadnezzar, determined to shake it off; and to effect this purpose, they made a treaty with the king of Egypt, who stipulated to render them assistance against any invasion on the part of the king of Babylon. It was to reprove the treachery of this revolt on the part of Zedekiah, contrary to his express covenant and league, that the prophet Ezekiel composed the allegory before us. The first great eagle represents the king of Babylon; the cropping of the cedars of Lebanon, his invasion of Palestine, and carrying away Jechoniah its king, with his nobles and treasures; and his planting a vine in a fruitful field, is the symbol of his making Zedekiah king, and placing him under circumstances favourable to prosperity, so long as he would maintain his allegiance. The second great eagle represents the king of Egypt; the vine bend-

ing her roots and shooting out her branches toward him, is a symbol of Zedekiah seeking for alliance with the king of Egypt, and for aid from him. The questions whether this conduct shall prosper, are designed to show, that every effort of this nature on the part of Zedekiah will be utterly frustrated, and will end in his own destruction. God had determined, that the 70 years' exile at Babylon should be accomplished; and no counsels or efforts of wicked men could frustrate his purpose.

The reader will find, in vs. 11—21, an explanation of the parable by the prophet himself, which rests on the basis just described.

(2) חורר חִירָה, lit. *aenigmaticè loquere aenigma, propound a riddle, or utter an allegory*.—מִשַּׁל מְשָׁל, lit. *compare a comparison*, i. e. propound a similitude. The noun חִירָה characterizes the enigmatical nature of the allegory which follows; while מְשָׁל is designed to express the figurative nature of the discourse.—בֵּית־אֱלֹהִים may mean, *to the house of Israel*; or it may mean, *concerning the house of Israel*. The latter is the more probable, in this place.

(3) הַנְּעֹשֶׂר הַגָּדוֹל, *the great eagle*; or (as we should say in English) *a great eagle*. This is one of those cases of the use of the article, where the definiteness of it must be referred to the state of the writer's own mind; see 411. Note 2.—גְּדוֹל הַכְּנָפַיִם, with the adjective in the const. state, 453 a. כְּנָף means, *the whole wing* as a member.—הַיָּצִיר, *pinion, quill* (as we say); i. e. with long pinions.—נֻצֶה, *plumage, feathers*. The enumeration of each particular is designed for ornament and impression.—הַיָּרֵקָמָה, *particolour, variegation of hues*. Bochart (Hieroz. II. p. 749, ed. Lips.) describes the *stellar eagle* as marked with variegated spots, and as being the largest species of 'the King of birds.' Such an one is therefore a proper emblem of the powerful king of Babylon.

הַבֵּלְבָּנוֹן (*white mountain*), I understand as merely the symbol of Palestine. The king of Babylon entered Palestine from the north; and therefore passed through some of the Lebanon ridge of mountains. The loftiest peak in all that region, is one in the Lebanon ridge, a part of which is almost perpetually covered with snow; which last circumstance, no doubt, gave rise to the name of the mountain.—צֶמְרֵת means, *the topmost tender twigs and leaves*; the significant symbol of the king of Judah, who was a youth of only 18 years of age, when carried away in exile to Babylon.

(4) חִיָּיקוֹת, lit. *the sucklings*, meaning the young and tender shoots; and רֹאשׁ of course designates the *topmost* ones.—קָטַף, *he plucked off*, in pause.—וַיָּבִיאוּהוּ, *and he brought it*, where the pronoun agrees with the preceding singular, רֹאשׁ.—בְּנִצָּן, *of merchandize*, (not *Canaan* a proper name); which is descriptive of Babylon, so famous for its wares and merchandize; comp. Rev. 18: 10, seq. And so the next clause leads us to explain בְּנִצָּן, viz. *in the city of merchants* he deposited it; i. e. the king of Babylon carried away the youthful Jehoiachin to his own land.

(5) מִזְרֵעַ, *of the seed, some of the seed*, i. e. a seedling of the country. Meaning: 'The king of Babylon took Zedekiah, who belonged to the country of Palestine, and made him king.' The sequel shows that the vine is referred to here, as the symbol employed by the writer; זָרַע, therefore in this case must mean, *shoot, sucker, slip* (as we say); for vines are not propagated by *seed*, this being a very slow and uncertain method of propagation.

(6) בְּשֵׂדֵה זֵרַע, *in a seed-field*, i. e. in a spot of land appropriate to nourishing the shoot which was to be planted.—קָדָה, probably for לָקָדָה; see 107. 1. *b*,—and also Hos. 11: 3, לָקָדָם קָדָה. The form, however, is unique. The meaning of קָדָה here is, *brought*; see Gesen. Lex. לָקָדָה, No. 9.—עַל מַיִם רַבִּים, *to abundant waters*. There are some vines which grow best on high hills and dry places. There are others which flourish best by the side of marshes and streams.—צִצְצָהּ, [like] *the willow* did he make or place it. It is difficult to determine with certainty what צִצְצָהּ means; but that it designates some shrub or tree which has its proper place near streams, is obvious from the context. And of these, none is more appropriate than the *willow*. For the ellipsis of כִּי, the particle of similitude, see 561. *c*.—לְגִפְנָן shews that the *vine* is referred to by the זָרַע mentioned above.—כִּרְחֹה, *widely diffused, spreading out widely*.—שָׁפְלָה קוֹמָה, *of low stature*, i. e. it spread out widely, but did not run upwards; which designates the flourishing condition of fruit-vines in their best state, when the fruit is all *accessible* to the owner.—אֶלֶּי... לְפָנָיו, *so as to turn its shoots toward him*, viz. toward the great eagle which planted it. For לְפָנָיו, the Infinitive used in a defi-

nite way, see 523. This expresses the dependence of Zedekiah upon the king of Babylon, who had appointed him to office.

וְשָׁרְשָׁיו etc., *and its roots were under it or him*; for the suffix in וְשָׁרְשָׁיו may refer to the vine, or to the eagle. In the former case, the meaning would be, that it became rooted, i. e. firmly fixed, or that its roots were confined to a narrow circle (under it), and did not extend themselves far abroad, as the roots of vines usually do; thus designating the limited nature of Zedekiah's dominion. In the latter case, the meaning would be, that the vine was under the eagle as its protector and guardian; i. e. Zedekiah stood in such a relation to the king of Babylon. The former seems to be the most natural method of construing it.

וַיֵּצֵא בְרָכִים, *and it produced branches*; which is designed to shew more fully its flourishing state.—פְּאֵרֹת (for פְּאֵרֹת 118), *twigs with leaves*.

Such was the flourishing state of Zedekiah, so long as he was under the fostering care of the first great eagle, viz. the king of Babylon. Let us now see the change which he underwent, by seeking new protection and alliance.

(7) אָחֵז seems here to be equivalent to our English article *a*.—כָּפָּה, lit. *to hunger and thirst after*; which is hardly applicable to the present case. The meaning seems necessarily to be, *directed with strong desire, turned with eagerness*, its roots towards him, i. e. toward the second great eagle; and so the sequel would lead us to interpret the word.—מִנְעֲגֹת, *from the conductors*, i. e. sluices for water, in allusion to the method of watering gardens and vineyards in the East. Rosenmueller renders מִנְעֲגֹת by *ex areolis*; but the connection here is better consulted by the rendering above given; and the etymology will favour it.—מִטְעֵהוּ, *of his plantation*.

(8) *In a good field, and by much water, had it been planted, in order to bring forth* שָׁנָה, *shoots, and to produce fruit*.—שָׁנָה, fem. Inf. of שָׁנָה, שָׁנָה for שָׁנָה, 119. c. 3; שָׁ, 152. b. 2.—פָּרִי, 148. a, comp. 149.—אֶדְרָת (in pause), fem. Segholate form of אֶדְרִי, formation in 323. c. 3, *noble, splendid*.

(9) הֲיִלֵּא, to be read and construed as a question, 557.—הֲיִלֵּא, *ecce*.—יִנְתֵּן, i. e. he, the king of Babylon, the first eagle, shall

pluck up, etc.—יְקִי־סֵם, Poel of קָסַם etc., *for not with a powerful* [lit. great] *arm, nor with much people*; which is descriptive of the fact, that although Nebuchadnezzar came up against Jerusalem with great forces, yet before it was taken, his army was dispersed, and only a remnant conducted the siege, and took the city.—הִמְשִׁיחֹתָ, Aramaean Inf. of נָשָׂא, *shall he take it* [the vine, viz. Zedekiah] *away, from its very roots*.

(10) כְּנִגְעָה, fem. Inf. form of נָגַע, when the least wind *shall touch it*.—הַיָּבֵשׁ יָבֵשׁ, *it shall continually wither or dry up*.—עֲרֵגְתָּהּ, *by the sluices which caused it to sprout*, shall it wither; i. e. all the advantages which it possesses by its new alliance, will not save it when the time of drought comes.

This plainly signifies, the utter insufficiency of Zedekiah's new alliance with Egypt to protect him against the incursion of the king of Babylon; and also the certainty that this new alliance would be the cause of his destruction. And so the fact was. The king of Egypt fled at the approach of Nebuchadnezzar's forces; and Zedekiah being deserted fell an easy prey to the mighty conqueror of the East.

The reader of discernment and taste, will easily perceive the characteristic difference between this parable, and those which precede it. The difference in style is, for aught that I can perceive, as great among the sacred writers, as among Greek, Roman, or English ones; a convincing proof, that, whatever was the aid which inspiration afforded, it did not abolish, and probably did not much diminish, the native differences of taste and style among the sacred writers. Of all the prophets, Ezekiel indulges a powerful imagination the most, in his imagery, and is least governed by rhetorical rules. There is a luxuriance of metaphor and of diction in him, which is characteristic of oriental writings even at the present time, particularly among the Persians and Arabians.

APPENDIX

CONTAINING

EXAMPLES FOR PRAXIS.

VERBS.

No. I. (§ 212, seq. Par. I.)

(a) לָקַט לָשׁוֹן מִטָּר מִלֵּט מִסֵּר מִשַּׁל סָקַל קָטַר קָמַט
קָמַץ קָשֶׁר שָׁטַן שָׁטַם שָׁמַט שָׁמַר שָׁנַם שָׁקַט שָׁקַל
שָׁקַץ שָׁקַר;
(b) שָׁלַט שָׁלַם;

No. II. (§ 220, seq. Par. II.)

(a) פָּבַד (פָּבַד) שָׁמַן (שָׁמַן) קָמַל (קָמַל) דָּבַק (דָּבַק)
גָּדַל (גָּדַל);
(b) קָטַן יָגַר יָקַשׁ יָכַל שָׁכַל (שָׁכַל);

No. III. (Comp. § 78 seq.)

פָּטַל בָּקַר גָּמַל גָּזַל דָּלַק דָּשַׁן בָּלַם פָּנַס פָּלַט פָּשַׁט
תָּקַן;

No. IV. (Comp. § 78 seq.)

זָכַר לָבֵן סָבַל מָגַר מָכַר טָבַל טָפַשׁ קָבַל קָדַם;

No. V. (Comp. § 78 seq.)

לָמַד מָלַךְ מָשַׁךְ מָשַׁךְ סָלַף סָמַךְ צָמַד צָמַת קָטַף קָצַף;

No. VI. (Comp. § 78 seq.)

בְּדֹל גָּבַר כְּבֹשׁ פָּגַשׁ דָּבַר כָּפַר שָׁתַר בָּכַר גָּבַל דָּפַק:

No. VII. (Comp. § 78 seq.)

זָבַד לָכַד לָפַת מָגַד סָבַךְ סָגַד סָפַד צָפַד צָפַת קָפַד:

No. VIII. (Comp. § 78 seq.)

גָּלַב גָּמַד דָּלַג קָזַב כָּלַב כָּנַף כָּסַף פָּלַג פָּסַג פָּקַד:

No. IX. (Comp. § 78 seq.)

כָּיַד פָּתַב בָּגַד גָּדַף:

No. X. (§ 224 seq. Par. III. IV.)

חָפַץ חָבַשׁ חָפֵץ חָשַׁב חָתַם חָשַׁף חָקַר עָבַד עָבַר עָזַב:

No. XI. (§ 229 seq. Par. V.)

זָהַר מָהַר בָּחַן פָּעַל שָׁעַן גָּעַר מָעַל טָעַם בָּחַר:

No. XII. (§ 233 seq. Par. VI.)

בָּטַח פָּלַע גָּבַהּ זָנַח פָּצַח שָׁבַח צָמַח מָשַׁח סָלַח דָּמַע
שָׁגַע:

No. XIII. (Comp. § 111 seq. also Par. V. etc.)

(a) רָדַף רָחַם רָחַק רָצַח רָעַשׁ רָשַׁע רָתַח רָתַק רָפַס
רָחַב:

(b) בָּרַךְ גָּרַשׁ דָּרַךְ דָּרַשׁ זָרַע חָרַף כָּרַע שָׂרַשׁ שָׂרַץ
קָרַב:

(c) סָגַר מָסַר מָכַר כָּפַר טָהַר בָּזַר בָּעַר זָמַר גָּמַר דָּבַר:

No. XIV. (§ 224 seq. Par. IV.)

אֶבֶל אֲבָק אֲנִי אֶדָם אֲדָר אֶהָב * אֶהֱלֵ אֲזִן אֲחֵר אֵלַם
אֲמִן :

No. XV. (§ 240 seq. Par. VII.)

אֲבָד אֲחִי * אֶכֶל אֲמַר אֲסַף * אֶהָב * אֶבָה אֶפָה :

No. XVI. (§ 243 seq. Par. VIII.)

(a) יֵאל יֵבֵל יֵדַע יֵכַח יֵלֵד יֵלֵךְ יֵסַף יֵרַד יֵקֶשׁ יֵשֶׁם
יֵצֵא :

(b) יֵבֶשׁ יֵגַע יֵגֹר יֵקַר יֵקַץ יֵרֶשׁ יֵשֶׁף יֵעָץ יֵרֹט :

No. XVII. (§ 248 seq. Par. IX.)

יֵטֵב יֵלֵל יֵמַר יֵנַק יֵשֶׁר יֵמֵן יֵסֵר * :

No. XVIII. (§ 251. Par. X.)

יֵנַח יֵצֵג יֵצֵחַ יֵצַע :—יֵסֵד יֵסֵר יֵצֵק יֵצֵר יֵשֶׁר :

No. XIX. (§ 252 seq. Par. XI.)

נֵבֵט נֵגַע נֵדָר נֵבֵל נֵדָף נֵטֵל נֵקֵם נֵזֵל נֵמֵל נֵצֵר נֵטֵש :

No. XX. (§ 256 seq. Par. XII.)

נֵבִיז נֵבֵל נֵלֵל נֵגֵן נֵלֵל נֵקֵק נֵמֵל נֵמֵךְ נֵחֵם נֵלֵל נֵלֵל
נֵתַח :

No. XXI. (§ 267 seq. Par. XIII. XIV.)

(a) נֵתֹר נֵשֹׁר נֵשֹׁק נֵשֹׁט נֵשֹׁב נֵצֹר נֵעֹף נֵעֹר נֵסֹג נֵוֹף
נֵוֹן נֵזֵב נֵזֵר :

(b) גִּוַע חֹר עֹת:

(c) רִיב בֵּין דִּיג:

No. XXII. (§ 276 seq. Par. XV.)

בָּטָא בָּרָא גָמָא דְכָא חָטָא כָּלָא מְלָא (מְלָא) נָבָא נָצָא
צָבָא:

No. XXIII. (§ 280 seq. Par. XVI.)

כָּכָה בָּלָה דָּחָה דָּמָה זָכָה חָסָה פָּסָה פָּרָה מָנָה צָפָה
קָנָה קָנָה קָרָה רָדָה שָׁנָה:

No. XXIV. (§ 293.)

שָׁפַת שָׁרַת שָׁחַת שָׁבַת צָמַת עָשַׁת נָשַׁת:

NOUNS MASCULINE.

No. XXV. (§ 345 seq. Par. XXV.)

עִיר קוֹל לְבוּשׁ זְרוּעַ גֵּר נִיר פּוֹחַ צִדִּיק גְּבוּר מַלְכוּת
אַבְיוֹן:

No. XXVI. (§ 347 seq. Par. XXV.)

הֵיכַל מִיכַל אוֹצַר מוֹסַר מְשֻׁמֵּר מַעְגָּל מַעְבֵּר מַעְיָן
מַעְרָךְ עוֹלָל גּוֹזֵל גּוֹרֵל שׁוֹלֵל:

No. XXVII. (§ 350 seq. Par. XXV.)

קְדוּשׁ עֲצוּם מְלוֹן רַעְבוֹן אֲזוּר אֲמוּן מְקוּם מְצוּד חֲמוּן
סְפִיחַ:

No. XXVIII. (§ 353 seq. Par. XXV.)

נָבַל חֹדֶשׁ יִשָּׁר רָחַב רָשָׁע חֲזַק עָקַר עֲנַב שָׁגַל זָהָב בָּרָק
בָּשָׂר:

No. XXIX. (§ 356 seq. Par. XXV.)

גָּדַר גִּרְדָּה גָּזַל אָרֶךְ יִתְדִי קָצַר עָרַל פָּלַט עִתָּק חֲנֻף
יָבֵשׁ:

No. XXX. (§ 359 seq. Par. XXV.)

(1) *A* form, § 363.

אָבֵן אֶדֶן אֲרִי גָפֶן חֶרֶב נֶפֶשׁ עָבַד קָרֵן בָּעַל בָּעַר בָּחֹן
פָּתַע סָלַע פָּסַח לָחֶם רָחֹם:

(2) *E* form, § 364.

בָּטָן בֶּשֶׂם דָּגַל זָבַח טָבַח יִתֵּר כֵּלָא לָקַח נָשָׂר פָּגַר
פָּסַל נָטַע נָזַם חָקַר חֶרֶם חָשַׁק יָצַר עָדַר פָּתַח חָלַף
עָמַק:

(3) *O* form, § 365.

אָבֵן אָהֵל אָמַר גָּדַל אֶרְחַ בָּהֵן בָּסַר שָׁעַל כָּפַר רָחַב
תִּאָּר:

(4) *A* form in verbs עָץ and עָץ, § 366.

אָוֶן תָּוֶן אֵיל לֵיל צִיד שִׁית עֵין בִּיר חִיץ לִישׁ עֵיט
קִיץ עוֹל שׁוּא (שׁוּא):

(5) Forms derived from verbs לָחַץ, § 367.

בָּעִי דָּחִי דָּלִי חָצִי מָחִי מָעִי סָחִי עָדִי רָעִי שָׁבִי תָלִי
דָּמִי פָלִי לָחִי מָרִי נָהִי בָלִי:

O form of the same.

דְּכִי דְלִי דְפִי עֲנִי רְאִי דְמִי חֲרִי יִפִּי עֲפִי :

(6) Inf. Segholates, § 368.

גִּבֹּר דְּוִי הֵדֵס חֲשֵׁשׁ חֲתַת מַעַט—זָאב פֶּאֶר רְאִים
שְׂאֵר :

No. XXXI. (§ 371 seq. Par. XXV.)

אַרְחַ גִּדֵּר חִבֵּל חֲשֵׁב יוֹנֵק יוֹקֵשׁ יוֹצֵר יוֹתֵר פֶּהֶן פֶּרֶם
סִחֵר סוֹפֵר עוֹנֵן רוֹזֵן שֵׁטֵר שׁוֹפֵט :

No. XXXII. (§ 374 seq. Par. XXV.)

תָּם רַב גֵּן יָחַן חֹק יִמָּד מַעֲזֵה הָרִי אֵשׁ יָלַב גָּג אֶת אֶמֶת חֹדֶף
עֵז עֲצָב קָטָן חֲרוּל זָמָן לָשֹׁד אֲשֻׁנָּב מִחֲשֵׁד מַעֲמָק אֵלֶם
נָקֵד גִּבֵּנִן עֲקָרָב בְּרִזָּל :

No. XXXIII. (§ 377 seq. Par. XXV.)

יָפֵה רֵאָה מְרָאָה נֶאֱוָה רֵעָה מְחֶסֶה מְדוּהָ מוֹרָה מְזָה
מְזָרָה מְחַלָּה מְחַנָּה מְטָה מְכֶסֶה :

NOUNS FEMININE.

No. XXXIV. (§ 380 seq. Par. XXVI.)

גְּדוּפָה גִּרְשָׁה יְצוּקָה יְשׁוּעָה פְּעֻלָּה אֲכִילָה חֲלִיצָה
כְּלָמָה יְרִיעָה צְפִירָה קְטוּרָה עוֹלָה תוֹעָה תַּחֲלָה תוֹדָה
תִּגְרָה :

No. XXXV. (§ 383 seq. Par. XXVI.)

נִבְלָה חֲכָמָה נִקְמָה נִפְלְאָה תִּפְאָרָה לְבָנָה תוֹעֵבָה
מַצֵּבָה חֲמָה כְּרָה מוֹעֵצָה פֶּלֶא:

No. XXXVI. (§ 387 seq. Par. XXVI.)

נִקְשָׁה רִצְפָה רִגְמָה אֲשָׁמָה כְּבָרָה יִשְׁרָה עֲצָלָה חֲרָפָה
חֲבָרָה עֲמִידָה אֲרָחָה טַחְרָה עֲקָבָה קֶרְחָה רִגְזָה:

No. XXXVII. (§ 390 seq. Par. XXVI.)

חוֹתָמָה פּוֹתָרֶת אוֹלֶת מַצֵּבָה מַסֵּכָה מִנְקָה מְמַשְׁלֶת
מְלַכָּה מוֹדֶעַת גִּלְגֻּלֶת שְׁלִשָּׁה מְשַׁפֶּרֶת מַחֲפֹנֶת נְעִרָה
בִּשְׁת מַהֲלָקָה:

APPENDIX.

NOTES TO THE APPENDIX.

THE object proposed by the selections of Hebrew words in this appendix, is, to furnish the student with examples, in order to aid him in the practice of declining, both *vivâ voce* and by writing out, the various forms of words as made by conjugation, declension, etc. If learner and teacher will have the patience to go through with these, in regular course, they may be assured that a more radical knowledge of grammatical forms will be obtained, in this way, than can be done by reading over the Hebrew grammar and simply committing it to memory, for almost any limited period of time which can be named.

It is not intended, however, that *Praxis* in this way should, at the outset, be the *sole* and *exclusive* occupation of the student, for any considerable length of time. A few lessons, devoted entirely to it, will impart a facility of pursuing it, which will make it afterwards more of a pleasure than of a toil. After such lessons, the student can begin with the study of Part I., and proceed on regularly. In the mean time, however, as soon as he begins to make some progress in Part I., one paradigm at least, under some one of Nos. I—XXXVII. in this appendix, should be either written out, or recited *vivâ voce*, as often as he recites a lesson in Part I. It is best, by all means, to *write out* paradigms, at least one half of the time employed in the exercises on the appendix. It will be useful, for the other half, to recite them *vivâ voce*. This will accomplish two objects at the same time; it will impart a facility in Hebrew *chirography*, (which is altogether desirable); and it will train the mind of the student to habits of nice grammatical and orthographical accuracy, which cannot be acquired equally well in any other way. But the student need not write out *all* his paradigms fully.

Of some, he may make *skeletons*; writing out only the 3d persons singular and plural of the Praeter and Future, with the Inf., Imp., and Participles. But let him also write out many paradigms *fully*. And where there is a class, and the instructor attends to them all at the same time, the correction of one exemplar, which exhibits a *written* paradigm, (if the correction be made *vivâ voce* and in presence of the class), will of course serve for the paradigms of all the class; as they can be required each one to correct his own paradigm, while in the lecture room, agreeably to the directions of the instructor.

I would earnestly recommend to all teachers and learners, who make use of this Chrestomathy, to pursue the method here pointed out. Experience has long since taught me, that *seemingly* rapid advances, at the commencement of Hebrew study, are not to be regarded as being of course *real* advances. He will ultimately make the most rapid and sure progress, who carefully, deliberately, and with great pains-taking as to grammatical principles, lays a foundation broad and deep, on which he may erect a superstructure at his will. I venture to pledge myself, that if the method above recommended be followed, neither learner nor teacher will ever see cause to regret it; nay, that both will become fully persuaded of its usefulness and importance.

The examples in No. I. are chosen, with much pains-taking, from roots which have neither Gutturals, nor Quiescents, nor Aspirates in them, in order that the student may have as little difficulty as possible to encounter, in the first stages of his praxis. A few of the examples have a final *Resh*; but such a *Resh* usually makes no irregularity, excepting that the future (and its cognates) of such verbs not unfrequently has a *Pattahh* final. But in the examples here selected, this is not the case; and all, therefore, which are ranged under *a*, may be declined, in respect to their vowels, after the model of קָנַח.

Those under *b* are declined after the manner of רָכַב in Par. I. of the regular verbs. There are but very few verbs of this kind.

In No. II., the examples under *a* resemble שָׁחַל, שָׁפַל, רָגַל in Par. II. of the regular verbs. The student must resort to the

lexicon, in order to determine the forms of the respective Futures, etc. The verb **לָשַׁן** properly belongs to verbs **שׁ** Guttural; but it was necessary to employ it here, in order to exhibit the peculiar forms of the 2d person plural in the Praeter of Kal.

The examples under *b* comprehend nearly all the verbs *final Hholem*, that have three radicals in Kal Praeter. Of the last four, no Inf., Future, or Imper. occurs.

No. III. exhibits verbs whose *first* radical is an *aspirate*. In writing out the paradigms, the student must recur to the principles respecting *Dagesh lene*, in §§ 79—82. E. g. **גָּמַל**, (**ג** not **גּ**) 79. 1, the same principle applying to a *single* word, which applies to the beginning of a chapter or verse; Fut. **יִגְמַל**, 80. Imp. **גָּמַל** etc.—Niphal **יִגְמַל**, by the principle in 80; Fut. **יִגְמַל**, 78, Note 2.—Piel Fut. **יִגְמַל**, 80.—Pual Fut. **יִגְמַל**, 80.—Hiphil **יִגְמַל**, 80.—Hophal **יִגְמַל**, 80.—Hithp. **יִגְמַל**, 79. 2; and so of all the other examples in this species of verbs.

No. IV. exhibits verbs with an Aspirate for the middle radical. Kal Inf. **זָכַר**, 80; Fut. **יִזְכֹּר**, 79. 2 and 81. 2, Note 2; Imp. **זָכַר**, 80; Part. **זָכַר**, 80.—Niph. **יִזְכֹּר**, 79. 2; Fut. **יִזְכֹּר**, 80.—Piel Fut. **יִזְכֹּר**, 71, also 78. Note 2.—Pual Fut. **יִזְכֹּר**, ib.—Hiph. **יִזְכֹּר**, 79. 2.—Hoph. **יִזְכֹּר**, ib.—Hith. **יִזְכֹּר**, 71, also 78. Note 2.

No. V. exhibits verbs with an Aspirate for their *final* radical. Kal Inf. const. **לָמַד**; Fut. **יִלְמַד**; Imp. **לָמַד**; Part. **לֹמֵד**.—Niph. **יִלְמַד**.—Piel Fut. **יִלְמַד**.—Pual Fut. **יִלְמַד**.—Hiph. **יִלְמַד**.—Hoph. **יִלְמַד**.—Hith. **יִלְמַד**; all according to the principle in § 80. Also Imp. Fem. **לָמַדְתִּי**, *līm-dhī* (not *līm-dī*), 81. 1; plur. **לָמַדְתִּי**, ibid. The same is the case in the Imp. of Nos. VII. VIII. IX. which follow; e. g. Imp. **סָפַד**, **סָפַדְתִּי**; **פָּקַד**, **פָּקַדְתִּי**; **כָּחַב**, **כָּחַבְתִּי**, etc.; comp. 81. 1, 2, and Notes. The same principle applies, of course, to all cases of the like nature.

No. VI. exhibits verbs with *two aspirates* for the two *first* radicals. Kal **כָּבַשׁ**, 79. 1, and 80;* Fut. **יִכְבֹּשׁ**, 80 and 81. Note 2, also 79. 2; Part. **כֹּבֵשׁ**, 79. 1, also 80.—Niph. **יִכְבֹּשׁ**, 80, also 79.

* In accumulated references like this case and others which follow, the design is, that they should answer to the various cases in which Daghesh lene is admitted or excluded, as they successively follow each other in each word.

2, comp. 81. Note 2; Fut. **יִכְבֹּשׁ**, *yīk-kā-bhēsh*, 71 and 78. Note 2, also 80.—Piel **כִּבֵּשׁ**, 79. 1, also 71.—Pual **יִכְבָּשׁ**, *ibid.*—Hiph. **יִכְבְּשׁוּ**, 80, also 79. 2.—Hoph. **יִכְבָּשׁוּ**, *ibid.*—Hith. **יִכְבְּשׁוּ**, 79. 2, also 71 and 78. Note 2.

No. VII. exhibits verbs with *two aspirates* for the two *final* letters. Kal. Praet. **לָכַד**, 80; Future **יִלְכֹּד**, 79. 2, also 80.—Niph. **יִלְכְּדוּ**, *ibid.*; Fut. **יִלְכְּדוּ**, 80.—Piel **לָכַד**.—Pual **יִלְכָּד**, 71, also 80. Hiph. **יִלְכְּדוּ**, 79. 2, also 80.—Hoph. **יִלְכָּדוּ**, 79. 2, also 80.—Hith. **יִלְכְּדוּ**, 71 and 80.

No. VIII. exhibits verbs with aspirates for the *first* and *third* radicals. Kal Praet. **כָּנַח**, 79. 1, also 80; Fut. **יִכְנֹחַ**, 80; Part. **כֹּנֵחַ**, 79. 1, also 80.—Niphal **יִכְנַח**, 80; Fut. **יִכְנַח**, 71, also 80.—Piel **כָּנַח**, 79. 1, also 80.—Pual **יִכְנָח**, *ibid.*—Hiph. **יִכְנְחוּ**, 80.—Hoph. **יִכְנָחוּ**, *ibid.*—Hith. **יִכְנְחוּ**, 79. 2, also 80.

No. IX. exhibits verbs with Aspirates for *all* their radicals. There are very few of these in the Hebrew language. Kal Praet. **כָּתַח**, 79. 1, also 80; Fut. **יִכְתֹּחַ**, 80, also 79. 2.—Niph. **יִכְתָּח**, 80, also 79. 2; Fut. Niph. **יִכְתָּח**, 71, also 80.—Piel **כָּתַח**.—Pual **יִכְתָּח**, 79. 1, also 71.—Hiph. **יִכְתְּחוּ**, 80, also 79. 2. Hoph. **יִכְתָּחוּ**, *ibid.*—Hith. **יִכְתְּחוּ**, 80 and 79. 2, also 71.

If the student will diligently and faithfully pursue the writing off of the various paradigms with *aspirates*, he will, in this way, speedily acquire a familiar knowledge, not only of the usual forms of regular verbs in general, but of all the *minutiae* which pertain to the mode of writing them when they contain aspirates, in all their different conjugations, moods, and tenses.

Nos. X. XI. XII. exhibit verbs **ח** guttural, **ט** guttural, and **צ** guttural. The diversities of the Future, Imperfect, etc. are to be sought for in the lexicon. The exercises in these are very important, with respect to the attainment of a proper knowledge of the manner in which the composite Shevas are employed in the Hebrew; and also of a knowledge of the manner in which the gutturals affect the vowels, employed in connection with them.

No. XIII. exhibits examples of verbs with *Resh*; viz. (a) Verbs **רָשׁ**. (b) Verbs **רָשׁ**. (c) Verbs **רָשׁ**. In these it will be useful for the learner to exercise himself, so as to acquire, by experience, an accurate knowledge of the various departures from regular analogy, which these species of verbs exhibit.

No. XIV. exhibits verbs **פִּא**, whose **פ** is treated as a *Guttural*.

The principles by which these are regulated, are to be sought for in § 224, seq., which treat of verbs Pe Guttural. אָהַב (marked with*) has *two* forms; for which consult the lexicon.

No. XV. exhibits verbs אָבַד, with a quiescent א. Those with (*) have two forms; see Lex. Those with final ה, may be omitted until after the exercises in verbs לָה.

No. XVI. exhibits, (a) Verbs of the first class פָּי, with Fut. *Tseri* in both syllables. Actual instances of the Fut. do not occur in all the examples, but they are ranged according to probability; § 244. a. (b) Verbs with final *Pattahh* and penult *Hhireq long*; § 244. b. It should be added, that the penult syllable, rather than the ultimate, distinguishes these two species of verbs; e. g. גָּרַד, גָּרַע, belong to the class *a*, because they have *Tseri* in the penult, and take *Pattahh* final only because of a Guttural or Resh, § 113. But in the class *b*, the penult vowel is *Hhireq*; and besides this, the Imp., Inf., and Fut. *usually* retain the first radical, viz. the *Yodh*.

No. XVII. exhibits all the verbs of the second class פִּי. Of these אָרַב belongs, in Kal, to class 3d; it is only in Hiphil, that its characteristics are developed. It should be noted, too, that אָרַב and אָרַב, produced as examples in § 249 of the Grammar, are not reckoned in the list contained in § 248. Note. This is because אָרַב, in one form and meaning of it, belongs to verbs of Class I. It is only when it has the sense of *ingere*, that it belongs to Class II. As to אָרַב, it has no Hiphil, and consequently there is no certain means by which we can characterise it; but the corresponding Arabic verb, viz. *أَرَبَ*, belongs to the genuine class of פִּי in that language.

No. XVIII. exhibits all the verbs of Class III., whether they belong wholly or partly to this species. Further examination of this class of verbs makes me more inclined to assign them, in general, to roots פִּי, as Simonis and Eichhorn have done. But these lexicographers are not consistent throughout with themselves. For example; they call the Daghesth in the Inf. of אָרַב, (in גִּיפֹד 2 Chron. 31: 7), *Dag. affectuosum* (!); and the Fut. of אָרַב, viz. אָרַב etc., they say, is *borrowed* from אָרַב; to which, however, they assign no meaning kindred with that of אָרַב. So also, אָרַב, אָרַב.

(1 Sam. 6: 12) is said to *borrow* its form from נָשָׂה; all of which does not stand well together.

As to the form נָשָׂה, it may be referred to the root נָשָׂה, Hiph. נָשָׂה, formed according to § 261, in a manner resembling that of the Chaldee. But the student had better follow the lexicons in his praxis; I mean such lexicons as conform to the arrangement of Gesenius, which differs from that of Simonis.

No. XIX. exhibits verbs פָּן, whose different Futures, Imperatives, Infinitives, etc., must be sought for in the lexicon.

Nos. XX. XXI. exhibit verbs עָלַ and עָלָ, many of which also present more or less variations from the paradigms; all of which should be noticed in the exercises upon them.

In No. XXI., *a* exhibits such verbs as have ר quiescent; *b* such as have a regular moveable ר, and are to be regularly declined; *c* verbs Ayin Yodh, which exhibit peculiar forms in Kal only.

No. XXII. presents verbs אָלַ, with various combinations of Aspirates, Gutturals, etc.; to which due attention should be paid.

No. XXIII. consists of verbs אָלַ, in most of their varieties. The student should practise writing off and declining those which have Gutturals, Resh, etc., in them, as well as the others. The lexicon will give him the various forms in the different conjugations.

No. XXIV. contains verbs אָלַ, the peculiarities of which are designated in § 293.

Note. For verbs *doubly anomalous*, see Grammar § 294 seq., which exhibits nearly all the cases that occur.

NOUNS MASCULINE.

No. XXV. nouns of Dec. I., with immutable vowels. The word מַלְכֹּה belongs here, only in its singular number. No. XXVI. nouns of Dec. II., with only the final vowel mutable. No. XXVII. nouns of Dec. III., with only the penult vowel mutable.

No. XXVIII. nouns of Dec. IV., with the ultimate and penult vowels mutable. The few which have a Segholate form in the *construct state*, may be discovered by consulting the lexicon; see § 355. 5.

No. XXIX. nouns of Dec. V., with ultimate and penult vowels mutable, but in a peculiar way, so far as it respects the *construct state*; § 358. 3.

No. XXX. exhibits nouns of Dec. VI., which has a large variety of forms. The divisions, 1. 2. 3. etc., explain themselves. The student should in a particular manner bestow his attention on this declension, both on account of its frequency in the language, and the difficulties which attend it.

No. XXXI. nouns of Dec. VII., all of which seem to be mere *participials*, having the form of the Part. present in Kal, and almost exclusively an *active* sense.

No. XXXII. exhibits nouns of Dec. VIII., which are not very numerous in the language. In making out the various forms, the student will be careful to note, that for the *vowel-changes* he must consult the other declensions, according to the nature of the vowels in the words belonging to this. It is the *reduplication* of the last letter of the ground-form, in case of accession, and *this only*, which characterises Dec. VIII.

No. XXXIII. nouns of Dec. IX. These are quite uniform in their changes, and are but a small class in respect to number.

NOUNS FEMININE.

Nos. XXXIV—XXXVII. exhibit the various classes of fem. nouns. The anomalous *plurals* of Dec. XIII. will require particular attention. The lexicons afford the necessary aid for making out the various forms of them.

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